

RECOVERING FROM DEEP-SEATED HURTS INFLICTED
BY PEOPLE YOU TRUST: A JOURNEY TO
WHOLENESS AND RECONCILIATION

Anthony Leroy Nutt

M.Div., Virginia Union University, 2011

Mentor
Michael Neil, D. Min.

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Teach to transform lives, because hurt people, hurt people!

—Anthony L. Nutt

**United Theological Seminary
Dayton, Ohio**

**Faculty Approval Page
Doctor of Ministry Final Project**

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Date: _____

Approved:

Faculty Mentors:

Associate Dean of Doctoral Studies

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ABSTRACT

RECOVERING FROM DEEP-SEATED HURTS INFLICTED BY PEOPLE YOU TRUST: A JOURNEY TO WHOLENESS AND RECONCILIATION

by
Anthony Leroy Nutt
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This project, a spirit led bible study model, aims to assist individuals at Union Branch Baptist Church in achieving wholeness. Mixed methods of research utilizing pre and post surveys, film clips, group discussions, and weekly journaling were used to measure the results. The goal was to assist a group of individuals, suffering from deep-seated hurts, to move from their state of brokenness; causing them to withdraw from community, because of their shame and guilt, to a place of wholeness. As a result those individuals were able to move to a place of wholeness in their lives and reconcile relationships.

ACKNOWLEDGMENTS

“And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, if I may but touch this garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith has made thee whole. And the woman was made whole from that hour” (Matthew 9:20-22 KJV).

I give honor to God my creator, to Jesus my sustainer, and to the Holy Spirit my comforter. It is because of God’s unmerited loving kindness that a way has been made for those suffering with deep-seated hurts to obtain wholeness and reconcile relationships. I want to thank Dr. Michael Neil, my mentor, for his instruction, guidance, and patience, along with Dr. Elaine Joyner for her scholarly advice in aiding me to clearly define and articulate my research and writing; therefore aiding individuals to have faith in a God that heals their hurts.

I would like to thank Dr. Michael Faulks, Pam Bryant-Young, and Dr. Chris Wycoff, my peers and co laborers in the Christian Education and Urban Ministry Focus, without whose support, guidance, concern, and prayers I would have found this to be a difficult task. All of you have been a blessing in my life.

To the context associates of the Union Branch Baptist Church who have dedicated their time and willingness to see God’s wonder working power in their lives, I praise God for your courage.

Finally to my “God sent” editor Dr. L. D. Ervin, my professional associates, Dr. Gregory M. Howard, Dr. Dexter Cannon, and Dr. Marquita Burton, and especially Dr. Howard who guided me through the entire process. I thank God for all of you.

DEDICATION

This project is dedicated to the memory of my father, Thomas Leroy Nutt and my loving mother Joyce Lynn Nutt, who both labored to provide the educational and spiritual foundation in order that I might achieve this goal. To my wife and love of my life, Vonnie, whose love, understanding, strength, patience, and support provided the glue that held me together. To the joys of my life, who believed in their dad, Anthony II, Nicole, April, and Darrica. To the little joys of my life, who love their Pop Pop, Hydeia, Aquoia, Jaylah, Anthony III, and Jeremiah. Thank you all for believing in me.

ABBREVIATIONS

NRSV	New Revised Standard Version
FBC	First Baptist Church
UBBC	Union Branch Baptist Church

INTRODUCTION

This research project explores issues of deep-seated hurts caused by persons who are trusted and possible steps to take to gain personal wholeness and reconciliation. The research evolved out of known hurts within the context of the ministry of the writer, the Union Branch Baptist Church. Their hurts, in the opinion of the writer, are grounded in a condition known as Han. Han is defined by Dr. Andrew Sung Park as the hardened heart that is grieved by oppression and injustice.¹ The reality of Han is the emotional, rational, and physical suffering of pain rooted in the anguish of a victim.² This deep-seated hurt was exemplified in the lives of Jonah and the woman with an issue of blood. Due to oppression and injustice, the biblical narratives suggest they both withdrew from community.

It is through personal experience; in conjunction with the context that, that led the writer to identify and take action to resolve this problematic condition. This condition, Han, is hidden throughout the congregation. An individual suffering from the attributes of Han often withdraws from community; however within the confines of the church, it is undetectable. Individuals suffering with Han within the church often exist without existing.

¹ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon Press, 1993), 15.

² Ibid., 17

In other words, the individual suffering comes to church, but never get involved with any activities. Individuals suffering from the effects of Han attach themselves to certain sub-cultures within the church; whereby they feel a sense of safety and security in knowing their Han will never be revealed.

The following chapters provide a detailed explanation of the ministry model; the literary work that supports this research project; the foundations that undergird the research; the methodology regarding project design and implementation; the field experience; the data analysis; and the reflection, summary and conclusion.

Chapter One contains the ministry focus, which identifies the specific area of ministry addressed. This chapter also provides specific information on the author and literary work which undergirds the research project. The researcher identifies the problem and the process for a solution. It contains the spiritual autobiography of the researcher, which encapsulates life story, spiritual journey, and traumatic experiences of the writer. The ministry focus also includes a detailed description of the context in which the researcher serves as associate minister. The conclusion of this chapter is synergized in order to give birth to the project.

Chapter Two, the state of the art in ministry, contains the literature work that informs the project. This chapter provides a dialogue with authors who have similar literary works that speak to the project. The various books, periodicals, and essays the researcher to argue, defend and present the necessary information that is relevant to the project. The researcher also provides a variety of case studies associated with the concept of Han, wholeness, and reconciliation.

Chapter Three is the foundational writings that undergird the project. This chapter contains the biblical, historical, and theological research which supports the problem statement and solution. The biblical foundation writings contain Old and New Testament scripture references, with exegetical work addressing the project and solution. This chapter displays a correlation between a problem in the biblical scripture, and the problem associated with the project. It also provides a correlation between the grace or solution in the biblical scripture, and the grace or solution discovered by the researcher.

Chapter Four, the methodology employed by the researcher, contains the hypothesis which provides a detailed explanation of the entire research project, as well as the types of research employed. This chapter also lists the research methods and evaluation, and a detailed timeline for the project. The chapter concludes with the proposed outcome for the research project.

Chapter Five, the field experience, provides an in-depth account of the entire implemented project, including input and detailed reactions, responses and reflections of the participants. This chapter also views the effectiveness of the data collection methods to include qualitative measures utilizing quantitative methods, and triangulation of the data. In summary, this chapter entails the collection of data, analysis of data, and the outcome.

Chapter Six, the reflection, summary, and conclusion, provides the reflections concerning the implementation process. The researcher provides a detailed summary of the project, including suggestions for the projects overall success. Finally, the conclusion of the entire project is derived from the view point of the researcher.

CHAPTER ONE

MINISTRY FOCUS

The ministry focus of his project addresses issues relating to deep-seated hurts of congregants, and possible alternatives for wholeness and reconciliation. The focus area for this ministry model is Christian Education and Urban Ministry Development. It appears that Christian Education and Urban Ministry Development provide the perfect venue to implement a journey to address these hurts, characterized as Han, which will bring wholeness and reconciliation.

Education is the means which provides a learner the opportunity to obtain knowledge and comprehend. It is important that the learner is encouraged to employ critical thinking skills. In conjunction, Christian education employs God as the catalyst. It is through Christian education the learner receives instruction in areas such as spiritual guidance, spiritual morality, and spiritual discipline. The merging of Christianity and education in conjunction with the proper resource materials aid the learner in navigating through life's disciplines.

The role of the Christian educator is to provide a clear and concise understanding of Theology, Christology, Ecclesiology, Pneumatology, and Soteriology. Christian education and urban ministry provide the headlining category for this manuscript.

This project provides support through Christian education as a means of a foundation in the understanding of Han; reevaluating and reestablishing a connection with the Holy Spirit; urban ministry as a means to providing a conduit for victims of Han; and utilizing pedagogy as a means of obtaining wholeness.

A growing number of churches have implemented ministries that address and deal with a variety of issues. The Christian Education departments in many churches do not appear to provide a ministry model that addresses deep-seated hurts, which in many cases, causes them to withdraw physically, mentally, and emotionally from the community. This Han or deep-seated hurt that has caused individuals to withdraw from community leaves them in a state of brokenness. This level of brokenness brings about shame and guilt. Dr. Andrew Sung Park in his writing, *The Wounded Heart of God*, undergirds this research model, but is not the sole source of reference for this ministry model. Dr. Park addresses the reality of Han and its associated problems, and provides a resolution to this issue.

The issues related to Han: sin, shame, guilt, and brokenness call for a solution that will provide a means for recovery and healing. The recovery and healing process can be facilitated through Christian education. The solution to Han or deep-seated hurts may be provided through a variety of educational exercises that will lead the individual to find a resolution in obtaining wholeness and the reconciling of relationships.

This project and its issues of Han are undergirded by personal experiences of the writer. The spiritual autobiography reveals several interesting periods in the life of the researcher, including calls for help from deep-seated hurts.

The researcher struggled with relationships and trust issues concerning women, who caused the writer to experience the attributes of Han. Those deep-seated hurts led to an abysmal state of mind, causing the mask the shame inflicted by trusting people loved by the writer. An attempt to find a resolution through attending church and establishing a connection with God was made to heal these hurts. Unfortunately, there was no ministry in place that could provide the help through this painful period.

This project provides a variety of teaching and training exercises that assisted individuals in recovering from their deep-seated hurts. The most important area of concern was communication. All communication has three essential components: intellect, emotion, and volition- in other words, thought, feeling, and action.¹ The initial exercises provided the participants with the opportunity to feel comfortable enough to tell their story.

The first step allowed the writer to become transparent enough for the participants to begin trusting one another. In doing so, a display of personal feelings and emotions were shared with participants within that group. The most effective communication always includes an emotional ingredient—the feeling factor, and the excitement element.² The researcher project provided pre and post-test utilizing qualitative research and quantitative techniques. This provided a means of measurement in evaluating the effectiveness of the ministry model.

¹ Howard G. Hendricks, *Teaching to Change Lives* (Portland, OR: Multnomah Press, 1987), 100.

² Ibid.

The context for this ministry was Union Branch Baptist Church, which is 121 years old, located in the Matoaca Magisterial District of Chesterfield County, Virginia. Union Branch was founded in November, 1890 as a result of a band of devoted Christian believers and pioneers. Within a ten mile radius there are approximately fifteen churches. The fifteen churches are made up of nine Baptist, four Methodist, one Presbyterian and one non-denominational church.

The current pastor is Reverend Doctor Gregory Howard. The ministry has a total of eleven associate ministers consisting of six men and five women. The ministries are broken down into seven categories: Executive Ministry, Christian Education Ministry, Diaconate Ministry, Missionary Ministry, Fine Arts/ Music Ministry, Trustee Ministry and Youth Ministry.

Pastor Howard has expressed identifiable challenges found within the congregation. The first is the push for the spiritually mature to share their spiritual journey with the new or potential converts. Secondly, there is a need for continued discipleship training. In addition there are members who express areas of hurt, pain, and struggles in their lives. Pastor Howard suggests Christian education as a venue to help heal the hurts of those who struggle in these areas of their life.

It is the hope that a ministry model addressing the issues of Han or deep-seated hurt will aid in the transforming and revitalizing of particular individuals. It is also that the ministry model will be adapted by Christian Education departments, therefore providing a valuable resource for individuals seeking a solution to their deep-seated hurts.

Spiritual Autobiography

The researcher, born in Philadelphia, Pennsylvania in 1960, was the second child born from the union of the late Thomas Leroy Nutt and Joyce Lynn Waites-Nutt. He has two brothers, Kalif and Rodney; and one sister, Thomasa. His father was born and raised in Lancaster County, Virginia; and his mother was born and raised in Philadelphia, Pennsylvania. They both came from families deeply rooted in the Baptist tradition; however, his mother was raised by her aunt and was educated in the parochial school system and the Catholic Church, where he and his mother often attended.

As a child the researcher was raised in a household with both parents. During the early stages of his life, his mother was a “stay at home mom,” while his dad was a truck driver for a local produce company. At a very young age the writer came to realize that his father struggled with an alcohol problem, and was “a functioning alcoholic.” The problem for the children was not so much that their father drank, but that their mother did not approve of his drinking habits. The habits often led to marital disputes, including fist fights. Those violent behaviors caused the writer to experience feelings of shame and guilt.

The experiences of the researcher in the Catholic Church gave him a strong connection to God, which drew him to the fellowship of the priesthood. With that desire, the writer served as an Altar Boy, as well as an assistant to the priest. The researcher matriculated through grammar and high school while facing the choice of remaining with the Catholic church or remaining with the Baptist faith.

After completing high school, the researcher enlisted in the United States Navy, and married a childhood sweetheart, Mary. During the early stages of their marriage, the researcher served on the USS Dwight D. Eisenhower, an aircraft carrier assigned to the East Coast; the Caribbean Sea; the Mediterranean Sea; and the Indian Ocean. After completing of his deployments, the researcher discovered that Mary had a bout with infidelity. The researcher, because of the deep love for Mary, overlooked and forgave her infidelity; but her actions remained hidden, which created a sense of shame and betrayal. Those feelings reshaped the way the writer viewed relationships. The deep-seated hurt caused the writer to make a conscious decision to divorce Mary; leaving the children to be raised in a broken home. An attempt to hide the past prompted the writer to move to Washington D.C., pursuing training in the field of medical electronics, which led to being hired at the Washington Hospital Center as a Bio medical engineering technician.

Over the next two years, the writer met [what he thought to be] the new love of his life, Jane. However, the relocation of his employment to Richmond, Virginia resulted in another Han event and a set-back. The writer learned that Jane was having an affair with a superior at her place of employment, and again a Han event and the suffering from a deep-seated hurt. Those circumstances caused the researcher to re-live the shame and betrayal experienced in his marriage to Barbara.

A few months later, due to his an “abysmal state of mind,” the writer, unable to continue employment as a field engineering technician, moved back to Washington D.C. A few months later, while attending a social gathering, the writer became interested in the field of cosmetology, which led to his enrollment in a school of cosmetology.

After the completion of the school and receiving a position at the salon, the writer gained employment in a salon, and was looking forward to a happy and new life.

However, after a failed 2-month relationship with a client, Susan, hardships returned.

Although their relationship was for a short period, Susan announced she was pregnant; which led to their reconciliation, and sharing a home with their new baby girl. That relationship abruptly ended when Susan made known that she was in love with another man. Their parting ways resulted in another episode of deep-seated hurt, and the loss of trust for relationships.

Even worse, several years earlier the mother and father of the writer separated. As months passed, his father became ill from excessive drinking; and in the opinion of the researcher, was due to the suffering from the broken heart of separating from his wife. He later died from a massive stroke and a heart attack. After working in a beauty salon for some two years, the writer opened his own salon in Lancaster County, Virginia and gained custody of his oldest child, Anthony II.

After assuming a new role and vocation, the writer met Janet, whom in his mind was very different from the other women he had met. She was the daughter of a Pentecostal pastor and an evangelist mother. The writer felt he had found a “saved” woman who was also called by God as an evangelist. As they began dating, he learned that Janet was going through a divorce. The writer provided her with support and assistance throughout her process; but came to discover that his relationship with Janet would be his worst experience yet.

She convinced the writer to provide her with a place to stay; and to marry her based on the claim that living together would not meet the approval of her parents. During that time, the writer had re-dedicated his life to the Lord and began to accept his call to ministry. Still, their marriage began a downward spiral. In a period of eight months the negative influence of Janet toward the salon employees and clients caused the writer to lose his beauty salon and his new Jaguar vehicle.

The marriage did not end, and Janet accepted a job with Wal-Mart, and relocated to North Carolina. The writer joined her in North Carolina, where they joined a church and jointly committed their lives to the work of God. Within six months, the writer discovered that Janet was having an affair with the church pastor. This led to threats against the pastor by the writer, who was almost incarcerated. Feeling the loss of everything, the writer moved Maryland, withdrew from the church, and became involved in a temporary life of substance abuse. A year and a half later he repented, asked forgiveness, rededicated his life to Christ, and opened another beauty salon.

The power of the Holy Spirit allowed him to witness the saving grace of Jesus in his life, and the writer was blessed to meet Vonetta, his current wife of eleven years. The call to ministry inspired him to attend seminary, and during his second year, he was called to serve as the pastor of the First Baptist Church of Courtland, Virginia. As the pastor, he discovered that the congregation had experienced deep-seated hurts during the past three years. In an attempt to help the congregation heal from their hurts, a major conflict occurred between the Trustee Chairperson and the researcher, who resigned as pastor.

Upon leaving the church, the writer returned to his home church, the Union Branch Baptist Church, where he has helped others who struggle with deep-seated hurts. The writer utilizes his salon as a place of witnessing, and providing word of God to women who suffers with the shame and embarrassment inflicted on them by people they trust.

In this ministry project, the researcher discusses a brief history of Union Branch Baptist Church of Chesterfield County, Virginia. He identifies challenges within the context of the church ministry, the mission of the church, and describes its brief history and current status. The researcher also identifies the ministry challenges.

The people who gave birth to this band of Christian believers were members of Union Grove Baptist Church, referred to as the “mother church” which was established in 1869. The history reflects that people were traveling to Union Grove, by way of walking or by horse-drawn wagons. Because of the distance, some six miles, a decision was made to establish a church in their community. With God leading them, they organized as a branch of Union Grove Baptist Church.

Prior to building a church, members worshipped for a short time in what was called “bush arbor”; a small pavilion made from large tree branches a short distance from where the church stands today. The descendants of the bush arbor continue to serve and worship at Union Branch Baptist Church, which has had thirteen Pastors to serve this congregation. The Reverend George Stith, from Prince George County, Virginia, was the first Pastor elected. According to church records, he served from 1890 to 1891. During Rev. Stith’s tenure, the parishioners built their first and second church buildings.

The third pastor was the Reverend A. H. Gallop, from Middlesex County, Virginia. Rev. Gallop served from 1915 to 1922. The Reverend W. B. Carrington was recalled to Union Branch Baptist Church from 1922 to 1924, which made him the fourth pastor. Again, under his leadership, the congregation grew. The Reverend Jack Willis served as the fifth Pastor from 1924 to 1930. During his tenure an outdoor baptismal pool was built and dedicated, a choir established, and a Missionary Society organized.

The Reverend A. S. Thomas, from Virginia Union University, Richmond, Virginia served as the sixth pastor. In June of 1930, the District Rural Convention of Missionary Circles was established, which later awarded scholarships to students attending college. The Missionary Circle also supported the Children's Home of Virginia Baptists.

The Reverend Willie L. Smith, from Virginia Union University, Richmond, Virginia led the church into the modern age, and served from 1934 to 1943. Under his leadership a generator was installed to power the first electric lighting for the sanctuary, and the Gospel Choir performed live on the radio for the first time. The Reverend Redfield Knott, from Virginia Union University, Richmond, Virginia served as interim pastor from 1944-1946. The Reverend Kacem L. Brazil, from Virginia Union University, Richmond, Virginia served as the eighth Pastor from 1946 to 1955.

The Reverend Lem S. Covington, from Virginia Union University, Richmond, Virginia was called to serve as the ninth pastor. He served from 1955 to 1966, and under his guidance, the following achievements were accomplished: two deacons were ordained, a Children's Choir was established, the Pastor's Aide Ministry was organized, new floors, carpet, draperies and lighting fixtures were installed.

The heating system was converted from wood to oil, and landscaping was done by adding shrubbery around the church; converted from wood to oil, and landscaping was done by adding shrubbery around the church.

After the resignation of Reverend Covington, another graduate from Virginia Union University became the tenth pastor of the Church. The Reverend Alonzo L. Thomas, Jr., served from 1966 to 1970 and led in organizing several ministries: the Trustees, Youth Ushers, Christian Education, and Hospitality. In addition, the Junior and Senior Choirs were combined, a work program for the under-privileged youth was put into place, the worship service was changed from bi-weekly to every Sunday, four deacons were ordained, church van, and land were purchased.

Reverend Isaac James of Virginia Union University, Richmond, Virginia was the eleventh pastor. He was installed on May 27, 1973 and served for fifteen years until his retirement in December of 1988. Reverend David L. Chapman, from Virginia Union University, Richmond, Virginia was called to Union Branch in March of 1989 as their twelfth pastor, and served for almost seventeen years.

Currently, the thirteenth pastor is The Reverend Doctor Gregory M. Howard, who is a native of Lancaster, Virginia. Dr. Howard began his tenure with Union Branch on April 8, 2007. Dr. Howard, a graduate of Virginia Union University, is the author of a book, *Black Sacred Rhetoric: A Commentary for African American Preaching*. In a five year period, the membership increased from 300 to 700 members.

There are ten sub-divisions within close proximity to the church: Beverly Acres, Chesdin Landing, Chesdin Park, Chesdin Ridge, Chesdin Harbor, Crimson Crest, Dellwood, Eagle Coves, The Highlands, Hunters Green and Woodland Pond. These sub-divisions and surrounding areas are served by the Matoaca and Phillip Volunteer Fire Departments, and the Ettrick-Matoaca Volunteer Rescue.

The membership of Union Branch consists of: (adults) 228 males, 282 females, (children-youth-18 and under) 68 males and 100 females. Within the population of the church, the marital status is; 48% single, 46% married, 4% separated/divorced and 2% widowed. The educational level among the adults of this congregation ranges from high school to terminal degrees with a mixture of professions. For example, there are doctors, lawyers, teachers, nurses, school principals, ministers, military personal, brick layers, contractors, realtors and janitors.³

1. "The employment status was separated into five basic areas: working teens were 1% of the congregation; 13% were unemployed; 65% were employed; 20% were retired; and 1% were disabled."⁴
2. Based on the Nehemiah Project Committee survey, "Income levels were: 20% under \$12,000.00; 20% ranges from \$12,000.00 to \$24,000.00; 28% ranges from \$25,000.00 to \$49,000.00; 22% ranges from \$50,000.00 to \$74,000.00; 8% ranges from \$75,000.00 to \$99,000.00; and 2% over \$100,000.00."⁵

³ The Nehemiah Project Survey-Section VII -Union Branch Baptist.

⁴ The Nehemiah Project Survey-Section VII -Union Branch Baptist.

⁵ Ibid.

3. The adult population breaks down in the following percentages: “17% of the membership is over the age of 63; 55% between the ages of 40 to 62; and 28% between the ages of 19 to 39. In the children break-down, there are 47% that are between the ages of 13 and 18, 36% between the ages of 6 and 12, and 17% were 5 years old and under.”⁶

Union Branch Baptist Church has a core of associate ministers on staff. The Ministries are broken down into seven categories called the Seven Fold Ministry of the Church. The seven major categories are Executive Ministry, Christian Education Ministry, Diaconate Ministry, Missionary Ministry, Fine Arts/Music Ministry, Trustee Ministry and Youth Ministry.

Chesterfield County is divided into five magisterial districts: Bermuda, Clover Hill, Dale, Matoaca and Midlothian. Union Branch Baptist Church is located in the Matoaca Magisterial District. Matoaca, Virginia is located near the Appomattox River. Historians suggest this is the site of the American Indian Village “Matoax.” “Matoaca was named after the Pamunkey princess Matoaka who was better known by her nickname ‘Pocahontas.’”⁷

Pastor Howard has noted several identifiable challenges within Union Branch Baptist Church. First, there is a need for those who are spiritually mature to share their spiritual journey with the youth and young adults.

⁶ Ibid.

⁷ Matoaca Virginia, from: http://en.wikipedia.org/wiki/Matoaca_Virginia (accessed January 26, 2012).

Secondly, there is a need for evangelism within the various communities, which calls for a redirecting of alternative life styles. The ministry of evangelism is a great venue to provide guidance in the area of spiritual growth. Through this particular ministry, Christian education and urban ministry development will aid in bridging the gap between the church and the community.

Thirdly, there are members who express areas of hurt, pain and struggles in their lives. Pastor Howard suggests the need for a Christian Education model that aids in the healing of deep-seated hurts. This particular ministry model will assist individuals in experiencing a greater sense of community as it related to other individuals.

Finally, all active members should identify their spiritual gifts and use them in the appropriate ministries to advance the kingdom of God.

CHAPTER TWO

STATE OF THE ART IN MINISTRY MODEL

Throughout its history, the church has been concerned with the sin of people, but has largely overlooked an important factor in human evil: the pain of the victims of sin.¹ This sin is able to cause one to fall into an emotional state of deep-seated hurts, which have become known as Han, which according to Maclean Patrick “becomes part of the blood and breath of a person. There is a sense of lamentation and even of reproach toward the destiny that led to such misery.”²

The purpose of this project is to take a closer look at the deep-seated hurts, the Han condition; to provide a venue for the victims to move from their Han ridden state to a place of wholeness and reconciliation. It also addresses the shame and guilt experienced by its victims. Han is an Asian, particularly Korean term used to describe the depths of human suffering.³ In Andrew Sung Park’s book entitled *The Wounded Heart of God*,⁴ he describes the conditions associated with Han. Individuals suffering with Han often find themselves in a state of emotional embarrassment which causes the individual to withdraw from community.

¹ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Abingdon Press, Nashville 1993), 10.

² Maclean Patrick, “It’s a state of mind– he ‘Han Condition,” Available from <http://macleanpatrick.wordpress.com/2010/04/21/its-a-state-of-mind-the-han-condition/> (accessed February 11, 2014).

³ Park., 15.

⁴ Ibid.

For instance, the gospel of Mark 5:25-26 suggests the woman who suffered with a hemorrhage experienced a state of emotional embarrassment due to extended time period of her condition. In the church setting, Han often goes undetected. In many cases an individual suffering with Han creates an alter identity.

The Han Condition

In the *Beacon Bible Commentary*, Armor D. Peisker suggests it was the anger and rage within Jonah that caused him to turn against the will of God and therefore withdraw from God. This behavior led to Jonah boarding a ship as an unrecognized prophet of God. Jonah did not want the people to connect him to the Han associated with his life. In other words, the person experiencing Han creates a pseudo identity that protects their Han from being reviled. Park suggests that through story-telling, Han can escape the boundaries of its definition.⁵

Park also talks about conscious and unconscious Han, and its attributes. Conscious Han can be classified as active or passive.⁶ Active Han can inspire the will to revenge.⁷ Ironically, during the implementation phase of this research project, the writer experienced active and passive conscious Han from several individuals. The most alarming was the depth of rage expressed by one of the participants.

This condition of Han appears to be addressed by theologians through various literary works; by preachers of the gospel through sermons and Bible studies; however related issues have not found a venue for resolution.

⁵ Park., 21.

⁶ Ibid., 31.

⁷ Ibid.

This essay suggests Christian education as a venue for such a task. A ministry undergirded by Christian education will provide the necessary means to aid those who are hurting.

Dr. Park suggests the root of Han can develop from several sources: Patriarchal traditions in the east and west; and racial and cultural discrimination may be the primary contributors and foundational basis for which individual can fall victim to Han. Andrew Sung Parks, in his book *From Hurt to Healing*, relates the wounds of Han to the wounds of sin. As it relates to the context of the church, Park states “On any given Sunday the preacher could be looking out at oppressors, exploiters, aggressors, invaders, abusers, rapists, murders, and more.”⁸ At the same time, however, the preacher is likely to be confronted with the victims of these sins so that those who have been oppressed, exploited, injured, invaded, abused, raped, and bereft—as well as their families—are also there waiting to hear a word from God.⁹

Many individuals suffering with Han, and unable to receive healing from their hurts through the preached word, leave the confines of the church feeling the same as when they first arrived. We have drawn the map of salvation for sinners and have left the victims of sin alone to find the way themselves.¹⁰ In many cases, individuals experiencing Han fall into what Park considers a collapsed feeling of anguish.¹¹

⁸ Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville: Abingdon Press, Nashville 2004), 9.

⁹ Ibid.

¹⁰ Park., 9.

¹¹ Ibid.

Park also contends that when pain hurts people repeatedly, it collapses into a compressed ache.¹² This ache may be compared to a numbing of the emotions.

When an individual suffers from emotional numbing, it is often experienced in new relationships, where they are not quite capable of trusting and displaying genuine feelings of love. Emotional numbing can also lead to low self-esteem. Low self-esteem is said to be systemic, and usually evolves from internally and externally induced sources. Carol Gilligan, in her book, *In a Different Voice*, employs theoretical views of psychologist that are relevant to women who suffer with low self-esteem.¹³ Gilligan suggests there are similarities among women who have low self-esteem. In cases of Han, low self-esteem appears to be the same.

Detecting victims of Han can be problematic. The shame and guilt associated with Han often cause victims to become shy and reserved. This condition also lends itself to feelings of low self-esteem. The issue of low self-esteem, in this case, is manifested in the victims of sin. While many churches offer salvations as a path to righteousness for the sinner, Dr. Park suggests salvation is also provided for the victims of sin.

Another interesting study is the psychosomatic effect of Han. This relates to the physical pain produced by one's emotional state. Millicent Hunter, in the book *How To Survive A Hurt Attack*, says "a hurt attack can be any problem or challenge that interferes with your well-being and quality of life."¹⁴

¹² Park, 9.

¹³ Carol Gilligan, *In a Different Voice: Psychological theory and women's development* (Cambridge, MA: Harvard University Press, 1982), 1.

¹⁴ Millicent Hunter, *How To Survive a Hurt Attack* (Philadelphia, PA: Hunter House Publishers, 2012), 11.

In other words, Hunter seems to suggest that the suffering from Han, the emotional suffering affects their physical well-being. Often, persons withdraw from the community when suffering from Han. The withdrawing from community can indicate feelings of physical inadequacy, which often manifests itself in feelings of depression, headaches, nausea, and physical pain. Therefore, the emotional state of Han can be transferred into physical pain. Hunter says pain is a physical indicator that says some action must be taken on your part in order to make you feel better.¹⁵ However, the “collapsed feeling of pain” as referenced by Parks often leaves the individual in an emotional state of shame and guilt.

Parks states, “The participatory dialectic is the healing process which can take place between sinners and their victims.”¹⁶ He also suggests, in an effort to heal the victims of their sins or the sins of others, sinners can experience salvation.¹⁷ In the same manner, through faith, victims of Han can experience salvation. David Roberts concludes that a static view of salvation may drive people into paralyzed hopelessness or cynicism by mainly focusing on their shortcomings.¹⁸

Affects of Shame and Guilt

¹⁵ Ibid.

¹⁶ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon Press, 1993), 102.

¹⁷ Ibid., 102.

¹⁸ David E. Roberts, *Psychotherapy and a Christian View of Man* (New York: Scribner's, 1950), 125.

June Price Tangey, in the book *Shame and Guilt*, says shame and guilt from Han related issues cause the individual to display certain emotional traits.¹⁹ Dr. Andrew Sung Park makes a distinction between shame and guilt. Park suggests shame emerges when one is helplessly wronged or hurt by others, while guilt arises when one commits sin or does not do right.²⁰ However, victims of Han may experience shame and guilt.

Throughout history the effects of shame and guilt produced by sin have caused individuals to experience two attributes: shame anger and guilt anger. Shame anger primarily deals with the assertive anger of the offended. Even though the Bible allows us to be angry, it bars anger accomplished with hostility and violence.²¹ Shame anger is the anger of the offended, a spontaneous reaction to the injustice done to them.²² This shame anger causes the individual to become ashamed of their behavior when unmasked. The shame associated with Han can often cause self-anger. This type of anger, when internalized can produce an explosive behavior. In many cases individuals displaying this type of anger can be viewed as a person suffering from a bi-polar disorder. After this display of anger the individual is often ashamed of their behavior.

On the other hand, guilt anger causes the individual to display tendencies of rage due to their association with their oppressor. In other words, one may feel angry towards himself and the oppressor based on a sub-conscious feeling of contributing to the guilt.

¹⁹ June Price, Tangey and Rhinda L.Dearing, *Shame and Guilt* (New York: The Gilford Press, 2002), 34.

²⁰ Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville: Abingdon Press, 2004), 35.

²¹ Park, 52.

²² Ibid.

The masking of shame can be obtained in several different manners: 1) through lying, substance abuse and withdrawing from community; and 2) causing others to raise the question as to why these individuals struggle with these problematic conditions. In the search for the cause of these conditions, counselors and therapist often discover hidden hurts launched deep within the individual. These issues cause the individual to question their relationship or connection to God. The conclusion tends to suggest that many of the victims feel that God has abandoned their lives leaving them in a state of hopelessness and despair.

In many cases the individual struggles with the thought of why God would allow them to experience such a state of being. They may fall into the trap of holding in their anger for a long period of time, therefore destroying their health and faith.²³ The proper coping technique with this type of anger is not to completely suppress or over-display, but to find a medium place. The wounded would be better off to take a middle path between explosively venting anger and the repressing it.²⁴ An individual who suppresses anger must be made aware of the rage associated with anger. According to Park, “when anger negatively mixes fear and the unhealed pain of the past, anger changes into rage.”²⁵ The individual then has the tendency to become violent. Undetected, Han often speaks to the violent nature of certain individuals. Also, anger and rage have the ability to transform itself into hatred. While anger is normal and healthy, hatred is abnormal and unhealthy.²⁶

²³ Park, 52.

²⁴ Ibid., 53.

²⁵ Park, 54.

²⁶ Ibid., 55.

Biblically, the word of God says “be angry but sin not” (Eph. 4:26).²⁷ Park states assertive anger can be a constructive force while hatred can become a destructive one.²⁸ Aggressive anger allows the individual to reflect on the source of their anger.

When an individual reflects on the source of their anger, it provides a venue for understanding the oppressor and a means of emotional release from the bondage of the oppressor. The reflection leads to what is called “metanoia” or a change of mind. This metanoia is expressed in the New Testament whereby Paul suggests an individual can be transformed by the renewing of their mind (Rom. 12:2). The emotional release or mind renewal can lead to the journey from Han to wholeness. Victims of Han often blame God as well as their oppressors for their state of brokenness. In order for victims of Han to obtain wholeness, they must be able to extend divine and human forgiveness.

In the concept of guilt, Park states “the wronged undergo nervous feelings and pain.”²⁹ The guilt expressed by victims of Han often causes them to feel as though they have contributed to their emotional and physical state of being. For Tangey, guilt hinges on empathetic awareness of being the cause of that distress.³⁰ A woman suffering from the Han of rape may blame herself for attracting her rapist. This may cause the victim to stop wearing makeup, wear loosely fitting clothing and non-flattering hairstyles.

²⁷ Unless otherwise noted, all Scripture references are taken from the New Revised Standard Version of the Bible.

²⁸ Park, 55.

²⁹ Ibid., 35.

³⁰ June Price Tangey, “Moral Affect: The Good, the Bad, and the ugly,” *Journal of Personality and Social Psychology* 61 (1991): 598-607.

Park discusses another attribute of shame known as “Disgrace Shame.”³¹ Disgrace Shame is a dynamic psychological force that can paralyze us developmentally, render us socially dysfunctional, and bring forth spiritual enfeeblement.³² According to Robert H. Albers, the dynamics of disgrace shame appear as: disgust with the self, any situation which may contribute to public humiliation, deficiency in one’s person.³³ Alfred Adler terms this “dynamic” as “the inferiority complex,” and feelings of abandonment or desertion. This threat of separation provokes a fear of abandonment in the world.³⁴ It appears that disgrace shame causes the individual suffering with Han to feel as though they have become a disgrace in the eyes of God. Therefore, disgrace shame may be relevant in causing an individual to withdraw from God. In an effort to reverse this condition, the Han ridden individual will attend church with the hopes that something will be said to eradicate Han. There is a necessity for Christian educators to provide a safe haven and an educational program for victims of Han that will come to see God as a God of forgiveness.

³¹ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon Press, 1993), 83.

³² Ibid.

³³ Robert H. Albers, “Shame: Theological and Pastoral Perspectives,” A research paper presented at the School of Theology at Claremont, 1989. (Mimeographed) The following discussion owes much to Prof. Albers article.

³⁴ Park, 83.

Withdrawing from Community

The withdrawal from the community can often be witnessed in the confines of a safe haven. In many cases, this safe haven can be the church. In an attempt to keep their state of Han hidden, individuals often gravitate to the church. While many proclaimer's of the gospel often contend that the church is a hospital for sick people, victims of Han often turn to the church (hospital), but will only display signs of minor scrapes.

Carl Dudley writes, "Students of the Bible have long recognized the special attention God devotes to 'widows and orphans,' the biblical symbol of invisible people in every society."³⁵ In other words, the minister of the gospel must always be cognitive of the fact that hidden hurts exist within the congregation.

It appears that subcultures within the church provide a safe haven for individuals suffering with Han. James F. Hopewell, in his book *Congregation*, observes that "a group of people cannot regularly gather for what they feel to be religious purposes without developing a complex network of signals and symbols and conventions; in short, a subculture—that gains its own logic, and then functions in a way peculiar to that group."³⁶ Subcultures within the church have a unique way of providing individuals with a new unique identity. An individual suffering with the Han of battered submission in their personal relationship will become Chairperson of a particular ministry in order to gain a sense of control, which balances out their perception of equal authority. In other cases, to avoid threats against their Han, a victim sufferer may gravitate to sub-cultures in the church. A woman victim of abuse may stay away from women's ministry groups.

³⁵ Carl Dudley, *Basic Steps Toward Community Ministry* (New York: The Alban Institute, 1991), 34.

³⁶ James F. Hopewell, *Congregation: Stories and Structures* (Philadelphia: Fortress Press, 1978), 5.

A woman in this category may find comfort within a ministry such as the nursery or youth ministry.

Several Bible characters are known for their withdrawal from community, indicating a state of Han. In the case of Jonah, his Han or deep-seated hurt was related to the pain inflicted upon his people by the Ninivites (Jonah 4:4). When God instructed Jonah to go to Niniva and cry out against their evil, Jonah decided to withdraw from community because of the hurt experienced by his people, which caused him to suffer from Han. Jonah's Han caused him to board a ship heading to nowhere as opposed to facing those who had wronged his people. Likewise, in the case of the woman who suffered due to years of bleeding, her reversed psychosomatic condition caused her to withdraw from society. Faced with their own Han, some avoid personal and relational fellowships of the church by finding comfort in attending church in the confines of their home. Regardless of their Han, it appears the victims reconnected with God with the intent of achieving wholeness.

Wholeness can be defined as being delivered from one's state of brokenness due to their state of Han. Wholeness is also associated with healing. Healing means to make whole or sound in body condition; to restore to health or soundness; or to free from disease or ailment.³⁷

³⁷ 18 Oxford English Dictionary, 2d ed., s.v. "cross" [CD-ROM] (Oxford: Oxford University Press, 1992).

Park suggests wholeness or healing includes three aspects,

First, it occurs when victims allow the healing stream of the spirit to flow through them. By letting the spirit work through them, victims become cleansed from Han and experience healing, a gift of God. This in turn transforms them into agents of grace in healing others. Second, healing occurs through self-denial. This involves denying distorted self-images and restoring the image of God in them. Third as wounded healers, they partake in transforming the collective or structural levels of Han, making the fragmentary world whole.³⁸

The mind-set or mentality of an individual suffering from Han leaves them to believe that God has abandoned or turned his back on them. In an attempt to find wholeness, many individuals return to the confines of the church in the hope that God will show up in their saddened situation and provide a healing. This reconnecting to God for many individuals can be achieved through the Holy Spirit. The Holy Spirit is referred to as our comforter. In the book of Acts, Jesus makes the statement, I will not leave you comfortless (John 14:18). In the opinion of Han ridden individuals, their goal is to become a spiritual being; and may often respond saying “I’m seeking the Holy Spirit for my life.” When comfort from Han is achieved, they feel as though God has now gifted them with his presence. This connection with the Holy Spirit prompts the sharing of their experience with others who are suffering from Han; thereby able to receive God’s grace through the testimony of others. Park also suggests that wholeness can be obtained through the denying of self.³⁹ The denying of self comes from the letting go of the pain associate with Han. In the process of letting go, the Han ridden individual seeks to help others overcome Han, thereby returning to a state of wholeness.

³⁸ Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville: Abingdon Press, 2004), 132.

³⁹ Ibid., 134.

The first step to wholeness begins with the individuals mind set. Noel Jones, in his book, *The Battle for the Mind*, states “the problem is that you can look very good on the outside, while at the same time you can be totally weighed down by tormenting thoughts that have been imprinted in your mind.”⁴⁰ Individuals suffering with Han are known to master the ability to hide their tormented mind, which has the power to cause our physical being to display acts of emotional embarrassment. The writer came to understand the power Han has over the mind when he began soliciting volunteers for this research project.

For instance, during a morning worship service, the minister announced that this writer would be in the narthex of the church following service to sign up participants for the research project. Although there were six hundred persons in worship service, no one responded as volunteers for the project, which was an indicator of the power of Han. The following Sunday, there was an announcement that the researcher would receive telephone calls from persons to serve as participants. Several days later, the researcher was pleased with the telephone responses.

Trust is a primary factor with persons suffering with Han. Individuals suffering with Han can lose the ability to trust others based on their negative experiences from their oppressors. The loss of trust hinders the sharing of deep-seated hurts with others; and can cause the loss of trust in God. However, trust through a gradual process can be reestablished. Several months after the implementation of the research project, some of the participants stated they were gradually beginning to let go of their hurts and agreed to trust again.

⁴⁰ Noel Jones, *The Battle for the Mind: How You Can Think the Thoughts of God* (Shippensburg, PA: Destiny Image Publishers, 2006), 43.

The Apostle Paul wrote “Be ye transformed by the renewing of your mind” (Rom 12:2). The writer came to know the importance of transforming or renewing the mind. In order for the transformation process to take place, a subculture or group must be constructed in order to provide a safe haven, which should include a facilitator to aid victims in achieving their goal. To achieve wholeness, the journey not only begins with establishing trust, but a connection or reconnection must be established with God through the Holy Spirit. In other words, a conversion needs to take place within the individual.

Paul G. Hiebert, in his book *Transforming Worldviews* suggests conversion must include a change in behavior and beliefs if the worldview is not transformed; in the long run the gospel is subverted and becomes captive to the local culture.⁴¹ In the view of the researcher, Hiebert provides the basic ingredient to move from a state of brokenness to a place of wholeness. The writer further believes an individual suffering with Han can be transformed by changing their worldview, their behavior, and by reestablishing their belief and trust in God. The worldview of an individual suffering with Han may be a distorted sense of reality, viewing the world as a place inhabited by untrustworthy people. Hiebert also suggest that if the worldview of those suffering with Han is not changed, the gospel no longer becomes relevant.⁴² This reality can be witnessed within the church. In the long run, the gospel and the preached word appear to have no affect on those suffering with Han.

⁴¹ Paul G. Hiebert, *Transforming Worldviews. An Anthropological Understanding of How People Change* (Ada, MI: Baker Publishing Group, 2008), 315.

⁴² Ibid.

Following the example of Jesus provides hope for those whose situation appears to be hopeless. Through the power of the Holy Spirit, an individual suffering with Han can be reconnected to Jesus Christ, who is the example of redemption. This premise is supported in Alister E. McGrath's book, *Christian Theology*, which states "Jesus Christ provides a model or paradigm for the redeemed life."⁴³ Jesus himself was in a state of Han when he accepted the sins and pains of the world. It was his reconnection to God that provided a venue for wholeness.

The Power of Forgiveness

According to the *Oxford English Dictionary*, forgive means give or grant, to give up, cease to harbor (resentment, wrath), to give up one's resolve (to do something), or to give up resentment or claim to requital for, to pardon (an offence).⁴⁴ In her book *The Fall of Violence*, theologian Marjorie Suchocki interprets forgiveness as "willing the well-being of an offender instead of having ill-will toward him or her."⁴⁵ An individual seeking wholeness must obtain the will to let go. In many cases this is a difficult task for those suffering with Han. It appears that these victims have a desire to hold on to and nourish their hurts with sorrow and self-pity. When an individual fails to forgive their victimizer, they continue to give their victimizer power over them.

⁴³ Alister E. McGrath, *Christian Theology* (Malden, ME: Blackwell Publishing, 2007), 329.

⁴⁴ 18 Oxford English Dictionary, 2d ed., s.v. "cross" [CD-ROM] (Oxford: Oxford University Press, 1992).

⁴⁵ Marjorie Suchocki, *The Fall of Violence: Original Sin in Relational Theology* (New York: Continuum, 1994), 146-49.

Being unable to forgive causes the victim to constantly and consistently live in a world that plagues them with negative emotions towards their victimizers, therefore causing them to be consistently tormented by their victimizer.

Andrew Sung Park, in the book *From Hurt to Healing*, states “forgiveness means letting go of our woundedness, sorrow, and anger—a difficult thing indeed.”⁴⁶ The power to release one’s anger comes from God. This can be achieved through prayer and deep meditation. The release of anger invokes forgiveness. Invoking the attributes of God in one’s life allows for God’s wonder working power to take place.

The perfect example of releasing one’s anger and invoking forgiveness is the model God provides for the world. It is through God’s grace that forgiveness is obtained. This forgiveness can be inspired by love. Prior to the death of Jesus on the cross, Jesus says “Father forgive them for they know not what they are doing” (Luke 23:34). This suggests to the individual suffering with Han, their oppressor may not have realized how they were hurting them.

In the gospel of John 3:16, we find that it was God’s desire for relationship that provided a venue for love and grace: “For God so loved the world that God gave his only begotten son that we should not perish but have everlasting life” (John 3:16). The desire for individuals to become whole again suggests they desire to become relational again. In order for this to take place, the victim of Han must give up or release that part of them that fosters their hurt. In other words, God gave up a piece of himself so that he could forgive and love those who hurt him.

⁴⁶ Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Abingdon Press, Nashville 2004), 90.

God turned that piece of himself into hurt and pain by allowing Jesus to accept the sins of the world. Jesus possessed the power to forgive because of his love for those who were yet sinners.

In order to forgive their victims, the Han suffering individual must seek to obtain a new image of those who hurt them. In other words, one must seek the good that lies within their victimizers. This can be done by realizing that we have all sinned and fallen short of God's glory. After God's own son had become sin, God remembered the good that was in him and desired a relationship with that which was good. In the case of the victims of Han, this desire for relationship may involve the reconciling of relationships with their oppressors. To become whole means that one becomes communal again. In order for the victim of Han to become communal he or she must give up or forgive something or someone, this involves giving up a piece of themselves or the hurtful thing that they have been holding on to.

Reconciliation: Mending Broken Relationships

Reconciliation should begin with repentance. J. Denny Weaver, in his book *The Nonviolent Atonement*, suggests that repentance is not something we can do in order to obtain the favor of God. Such repentance is manifested by a new life; a life now lived in the resurrected Christ.⁴⁷ This concept of reconciliation suggest an honest desire to reconnect one's self to that which once provided safety, love, and happiness. In order for this to take place, an awakening must transpire.

⁴⁷ J. Denny Weaver, *The Nonviolent Atonement* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2001), 76.

Andrew Sung Park suggests that the Han ridden needs two kinds of awakening: one to the reality of their own Han and the other, the causes of Han.⁴⁸ A person plagued with Han must find a way to be made aware of their condition and then seek the God of love in order to repent and reconcile their life unto God and those who hurt them.

The reconciling of relationships may be difficult for certain individuals. The depth of their Han may not allow them the strength or power to come in contact with their victimizers. In this case, the victim of Han may reconcile their relationship by simply forgiving their victimizer. In other words, the reconciling of relationships does not necessarily mean you must come in contact with the victimizer. Through the process of reconciliation, God provides the miracle of mending broken hearts, which often restores a new sense of joy, love, and togetherness. In some cases, the victims of Han desire to regain lost friendships and reestablish that which was lost.

Conclusion

The journey from Han to wholeness is not an easy task. It is through the facilitation of a Christian education program; for it is the power of the Holy Spirit that one can receive or achieve wholeness. The church must come to understand that only addressing the sins of the victimizer is not sufficient. In order to provide a sense of forgiveness for the victimizer, we must establish a means to help the victims.

⁴⁸ Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville: Abingdon Press, 2004), 138.

CHAPTER THREE

THEORETICAL FOUNDATION

The primary focus of this project is a study regarding the behavioral patterns of persons who become victims of Han or deep-seated hurt inflicted by people they trust. Han is defined as the collapsed pain of the heart due to psychosomatic, interpersonal, social, political, economic, and cultural oppression and repression. The reality of Han is the emotional, rational, and physical suffering of pain rooted in the anguish of a victim.¹ Han is a "feeling of unresolved resentment against injustices suffered, a sense of helplessness because of the overwhelming odds against one, a feeling of acute pain in one's guts and bowels, making the whole body writhe and squirm, and an obstinate urge to take revenge and to right the wrong."²

The study involves a detailed look at Han, which includes areas of pain, withdrawal, wholeness and reconciliation, specifically as they relate to the context of the researcher. In essence, there are many people who wrestle with Han and its attributes; however, this project assesses the effects of Han on the oppressed and the oppressor.

¹ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon Press, 1993), 16.

² Ibid., 19

It also provides a practical means of achieving wholeness and the reconciling of relationships.

In order to encapsulate the total concept of Han Dr. Andrew Sung Park says,

Han can be compared to the black hole theory in astrophysics. When a star ten times more massive than the sun grows old, it will expand and grow to become what is called a giant red. When the red giant surpasses its maximum point of expansion, the inner core of the star implodes and its exterior rebounds, and then a supernova phenomenon transpires. After this explosion, the star collapses to 'singularity.' It is called a black hole. Whatever a black hole touches, it swallows up. Its gravity is so strong that nothing, not even light, can escape it. Like a black hole, when suffering reaches the point of saturation, it implodes and collapses into a condensed feeling of pain. This collapsed feeling of sadness, despair, and bitterness is Han. In the life of Han-ridden people, the mode of Han overwhelms the other types of human emotions and becomes a domineering spirit.³

Park further states,

This collapsed feeling is more than a psychological phenomenon. Such a feeling encompasses all dimensions of human existence. It controls our physical mode of expression, producing bodily pain or sickness. It shows through the interpersonal social, cultural, and religious aspects of life. Like repression, Han is submerged in the unconscious, forcing us to bury our oppressed feelings. Han, however, controls our ways of thought, emotion, and behavior. Unlike unconsciousness, the actuality of Han exposes its oppressed feelings at the various emotional levels of life. Han, the condensed feeling of pain, thus denotes the quality, not the quantity, of oppressed feelings.⁴

The final area of concern focuses on reconciliation, specifically as it relates to relationships. The concept of Han and wholeness has an adverse effect on the way a person relates to another. For instance, the Han in a person can cause the severing of relationships, as well as preventing the person from becoming involved with another, or a group that reminds them of their Han. A person is aware of a man who has an emotional bond with a woman, and witnessed that man abuse the woman, may find himself unable to connect with an abusive male.

³ Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon Press, 1993), 16.

⁴ Ibid.

In many cases there is great difficulty in reconciling relationships. In theory, this project will utilize biblical principles as a means of reconciling relationships. The Bible provides stories of numerous people who were disconnected from God due to their lack of wholeness. God provided a means of reconciliation through His son Jesus. Unfortunately, Jesus faced the problem of being rejected by many people; and today, many of us continue to reject him. Theoretically the attributes of Jesus have the power to reconcile relationships. Based on the grace of God, the attributes of forgiveness, love, kindness, and fellowship were displayed by Jesus.

This project will discuss Han, its related issues, and a proposed treatment theory. The outcome assumes that the proposed treatment theory may prove to produce satisfactory results in assisting individuals to move from Han to wholeness, therefore providing a venue for reconciliation. In the context of Union Branch Baptist Church, a discussion with Rev. Dr. Gregory M. Howard prior to implementing the theory included a detailed study of the psychological, sociological, educational, and religious implications that surround the issues at Hand.

A suggestion from Dr. Howard calls for the identification of persons who are living with Han related issues. Howard suggested soliciting volunteers by announcing and explaining the project to the congregation, therefore seeking members who attend worship services and Bible studies, yet, have not found any resolve for their situation.

In the area of education, Howard asserts persons become more attentive, but not necessarily receptive to Christian instructional preaching (pastoral). In this case, andragogy becomes the model of teaching; that is, one takes into account the experience of the learner and exemplifies illustrations that are familiar to them, i.e. biblical witness such as Ruth, Joseph, and Tamar.

In religiosity, Howard further contends there is a lack of pastoral preaching, whereby persons suffering from Han feel as though God does not love them, and God does not care. Howard says, “Preaching pastorally turns the pew into a couch, an affirmed epideictic approach related to Aristotle.”⁵ This approach creates a tension between shame and honor. It is a mode of presentation that focuses on the present, and has the shame and honor of an individual as its primary topic; seeking to remedy the tension of one who suffers from Han. Pastoral preaching causes the listener to declare that God has heard my cry because the proclamation is on my street today; it is as if the pastor knows what I am going through.⁶

The initial task is to identify individuals suffering with Han. The nature of Han suggests they have locked away their hurts within the hollows of their heart. The membership may appear to be without issues, but we must remember the church is a hospital that specializes in healing hurts through the purpose, power, and presence of Jesus Christ. The initial identification process should involve a series of pastoral preaching and teaching sessions. In this case, those suffering with Han should be able to see themselves through the witness of others who have similar issues.

⁵ Union Branch Baptist Church, Personal Interview, August 2012 with Dr. Gregory M. Howard.

⁶ Union Branch Baptist Church, Personal Interview, August 2012 with Dr. Gregory M. Howard.

The selected individuals, first, take a look at the concept of Han. As a group, the participants review documents and films that display people who have been affected by the concept of Han. The process also involves group discussions. The group discussion is a means for the participants to understand that they are not the only ones affected by Han. The topics discussed also enable participants to understand that Han has the ability to prevent them from helping others who desire wholeness. The participants are made aware that Han can come from witnessing someone else's hurt.

The gospel of Matthew 9:20-21 provides an example of a woman who was discased with an issue of blood for twelve long years; she came behind Jesus and touched the hem of his garment: for she said within herself, if I may touch his garment, I shall be whole. The concept of being whole may be separated into three different areas; physical, mental, and spiritual. Many individuals often view abnormalities in their physical, such as the inability to walk, talk, see, touch, speak, and hear as not being whole. The physical allows individuals to be in fellowship with one another. The ability to interact with one another, having normal function and appearance of the entire body provides a person with a sense of acceptability in society and among their peers.

Certain individuals feel as though mental abnormalities cause a feeling of not being whole. The mental ability allows individuals to be in relationship with one another through the mind, will, and emotions. When a person suffers from a malfunction in his or her mental awareness, society often labels him or her as not being a whole person. In many cases, individuals do not believe spirituality contributes to their state of being whole.

In theory, wholeness may be obtained by utilizing biblical principles through the witness of biblical narratives. The Bible provides a host of stories which exemplify wholeness being achieved through biblical principles. Biblical principles in the context of this research may be defined as a set of rules given by God regarding our conduct and our character. The participants involved will discuss causes of wholeness as it relates to biblical characters. Case studies regarding the success of individuals being made whole will also be reviewed. It is the desire that through careful examination, personal lives will be transformed, and the participants will discover a road map to their recovery.

The effects of Han in the life of an individual often cause one to sever relationships. The loss of a relationship can come from fear, shame, and guilt. When Han develops from direct contact with a person who has inflicted bodily harm, the reconciling of relationships may appear to be nonexistent. The physical reconciling of relationships may not always be the final result. In some cases, the reconciling of relationships may simply mean forgiving the oppressor as opposed to physically re-establishing a direct relationship.

In order to reconcile relationships, individuals must learn to communicate through talking and listening. Individuals must also understand the concept of forgiving and forgetting. In this particular area, case studies and role play will allow individuals to cope with the realities of reconciling relationships.

Biblical Foundation

Christian Education is the foundation and the vehicle whereby people have the opportunity to receive the necessary information and understanding in the ways of Jesus Christ. In theory, the teachings of Jesus Christ can be applied to those who have fallen into deep-seated hurts, therefore providing a venue or change. An in-depth look at biblical principles displayed by Jesus may provide a template that can be utilized by those who have become broken and need healing. In addition biblical principles displayed by Jesus Christ may provide venues for reconciliation.

Old Testament

In an attempt to understand the concept of Han; moving from Han to wholeness; utilizing biblical principles as a means of reconciling relationships, the Old Testament Book of Jonah is an ideal point of departure. Leslie Church, in *Matthew Henry's Commentary* says, "Jonah signifies a dove, a proper name for all God's prophets, all his people, who ought to be harmless as doves, and to mourn as doves for the sins and calamities of the land."⁷ The characterization of Jonah by Church implies that God called or chose Jonah to be of special service. God often gives instruction for those whom he calls to serve, and God had specific instructions for Jonah, as reflected by the Old Testament Scripture, Jonah 1:1-3:

Now the word of the Lord came to Jonah son of Amittai, saying, 'Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.' But Jonah set out to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid his fare and went on board, to go with them to Tarshish, away from the presence of the Lord.

⁷ Leslie F. Church, *Matthew Henry's Commentary* (Grand Rapids, MI: Zondervan, 1960), 1142.

Jonah was given a command from God; for Jonah to go to that great city Nineveh, the capitol of Assyria. Nineveh was over 500 miles from Gath Hopher, the hometown of Jonah.⁸ According to the prophet Nahum, Nineveh's flagrant sins included plotting evil against the Lord, cruelty and plundering in war, prostitution, witchcraft and commercial exploitation.⁹ Although the people of Nineveh had abandoned God, it was the desire of God to reconcile the people of Nineveh unto himself. In an attempt to rectify this situation, God commissioned Jonah to deliver a word that might convert the hearts and minds of the people: "Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me" (Jonah 1:2).

First, God, knowing Nineveh to be a "wicked city" appoints Jonah to preach and provide counsel to them. Based on biblical references, reporting the harsh words of God condemning and promising total destruction upon Nineveh, their evil must have been beyond and state of forgiveness. Most of those strong words of condemnation are found in the book of Nahum:

"Your name shall be perpetuated no longer; from the house of your gods I will cut off the carved image and the cast image. I will make your grave, for you are worthless" (1:14).

"See, I am against you, says the Lord of hosts, and I will burn your chariots in smoke, and the sword shall devour your young lions; I will cut off your prey from the earth, and the voice of your messengers shall be heard no more" (2:13).

"Then all who see you will shrink from you and say, 'Nineveh is devastated; who will bemoan her?' Where shall I seek comforters for you" (3:7)?

⁸ *Archaeological Study Bible* (Grand Rapids, MI: Zondervan, 2005), 1471.

⁹ *Ibid.*

Clearly, Nineveh is guilty of committing some of the worst crimes against God and Israel. One can only imagine the depth of the violence and rage of Nineveh; a foreign nation against Israel, the chosen nation of God, who were victims of relentless pain and suffering ranging from torture to outright mutilations. But regardless of the past behavior of Nineveh—a known enemy of Israel, their rejection of God, this same God was commanding Jonah to “go” and preach words that can save them.

Jonah was called to go, to serve and offer salvation to the people at Nineveh. In many cases a call to serve means the total sacrificing of personal desires and needs. A call to serve—a call to “go” may cause a person to forsake ones own struggles and respond to the will of God. But this was not just any command to serve. This call was directing Jonah to enter the territory of evil people, whom God had announced, “I will make your grave, for you are worthless” (Jonah 1:14).

Obviously the evil of Nineveh was well-known. Jonah, an Israelite, would have been familiar with their history. Jonah knew what he was about to encounter at Nineveh. Jonah may not have wanted to take on the sins of the people at Nineveh. Perhaps he thought the task was too great for him to handle. And knowing the depth of their evil, he wanted them severely punished; which is affirmed by James Limburg, who relates how Jonah 4:2 provides a clue: Nineveh might repent, the Lord might forgive them, and Jonah does not want that.¹⁰ There may have been other reasons, but regardless of the reasons, they were all rooted in one primary source, “fear.” The kind of fear that has been known to cause feelings of shame and anger; the feelings attributed to victims of Han. In the case of Jonah, Han was at the root of his despair.

¹⁰ James Limburg, *Jonah: A Commentary by James Limburg* (Louisville, KY: John Knox Press, 1989), 42.

Impaired by the condition of Han, Jonah had difficulty being obedient to God. Han is known to cause one to run or withdraw from the very place God desires for the person to go; the decision to flee from God. Jonah did not merely say no, Jonah headed to a place called Joppa, in the opposite direction of Nineveh and from God. Often, when one is suffering from Han, the decision is made to flee from God.

There is something about an individual suffering from the attributes of Han that will cause others to realize they are wrestling with hidden issues. Victims of Han are known to withdraw from the presence of anyone or anything that reminds them of their hurtful state. Amid such suffering, the victim may run from their present surroundings, but they are not able to run from God. Jonah, the victim of Han, found a ship and “went on board, to go with them to Tarshish, away from the presence of the Lord” (Jonah 1:3). In some biblical translations, Tarshish means nowhere. In other words, the Han of Jonah was so immense that he didn’t care where he was heading. His primary concern was to escape from Han; he attempted to hide his pain and issues from the crew on the ship.

The victims of Han may withdraw from God, but God has a way of creating conditions that requires the victim to turn to Him. The severity of Han is evident by the conditions of Jonah descending and going down into the ship: possibly signifying the feelings of a person in the state of Han who descends down into a bottomless pit: “Four times the story reports that Jonah goes down. Here, he goes down to Joppa and then down to the ship. He will go down into the hold (1:5) and finally to the bottom of the mountains in the sea.”¹¹

¹¹ Limburg, 43.

For Jonah, the conditions called for a violent storm upon the ship, which threatened the lives of the crew, who came to realize that Jonah was the root of the problem. Jonah, after being thrown into the ocean and swallowed by a giant fish, could no longer run from God. Instead, Jonah cried out to God: “I called to the Lord out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice” (Jonah 2:2). When God called upon Jonah, the sins of Nineveh was so great; they had become a disgrace before God. God called upon Jonah to go before the people and cry out against their sins. The command was not a test given to him by God; but for the purpose of bringing salvation and reconciliation to the people of God. Perhaps, God, a being of total omniscience—knowing everything, knew Jonah would be a victim of Han. Perhaps God knew Jonah would separate himself from the Creator.

The Bible provides compelling stories of sin. Donald Musser and Joseph Price wrote, “Sin alienates from God, divides the sinner from God’s community, disorders the life of the sinner, and in that measure disorders creation itself.”¹² The people of Nineveh had found themselves in a place whereby their carnal lifestyles, their state of sinfulness, had nearly led them to destruction. The call upon Jonah in response to the sinfulness of Nineveh led to the direct psychological attack on Jonah, resulting in him becoming a victim of Han.

The story of Jonah provides evidence that one can only exist in a state of Han for so long; that is, the state of Han becomes normative. In theory, it should be relatively easy to identify a Han ridden person by the trauma previously experienced. The problem we often encounter is that many people do not realize they are suffering from Han.

¹² Donald W. Musser and Joseph L. Price, eds., *New & Enlarged Handbook of Christian Theology* (Nashville: Abingdon Press, 2003), 463.

Ironically enough, a particular person does not have to be affected by a direct act of Han for the person to suffer with the conditions of Han. This example can be witnessed in the actions of Jonah. Jonah became angry because he did not want God to help those who hurt his people (Jonah 4:1-3). These events caused him to be “absolutely Furious” (ra’ah); the word is the same as that translated “evil.”¹³

The story of Jonah further affirms that when there is sin, God offers salvation and calls for reconciliation. For many people, salvation is merely saving them from their own self. This is true because without salvation many people would literally self-destruct. Victims of Han must come to realize they are living in hell, and by calling on God, reconciliation is able to take place. Jonah, the victim of Han, cried out in his need for help and reconciliation. In order for reconciliation to take place, there must be someone willing to be the mediator. For Jonah, God, the mediator, was committed to reconciling Jonah to Himself. This reconciliation was possible based on God being a God of mercy and reconciliation. That reconciliation was necessary based on sickness that developed within Jonah after being called by God to preach to a sinful people; a people suffering from sickness.

The church is often referred to as a hospital for people who are suffering from various forms of sickness, including conditions of Han. Preachers and other prophets, like Jonah, are called and sent to the church for the task of delivering a word and a warning from the Lord.

¹³ Limburg, 89.

Sometimes, the church, like Nineveh, may have a known history that suggests an environment that is not conducive for receiving a word from the Lord. Perhaps the people of God are known for their blatant disrespect, not only for the prophets, but disrespect for God. Based on these and other factors, the prophet suffers from Han, and like Jonah, the prophet may choose to run in the other direction.

A basic premise for Jonah running in the opposite direction was fear—fear of the people, fear of the unknown, fear of additional pain. The Han of Jonah, in a sense, had led him into a state of dysfunction. Many prophets of today, like Jonah, have been hurt and wounded after responding to the call from God to go to “Nineveh.” Their hurt, pain, discomfort—their Han may have caused them to run in another direction. The past hurts may have led them into a state of dysfunction. The state of dysfunctional does not disqualify a person from ministry; it does mean the person must be healed. Once dysfunctional persons are healed and well trained, they may be capable of helping others confront their issues. Jonah became dysfunctional, was healed, and obediently ministered to Nineveh.

In the case of Jonah, his Han caused him to seek refuge aboard a ship; subjecting harm and possible death upon the crew and passengers. The prophets of today, infected with Han, seek refuge in other forms of vessels: alcohol, drugs, theft, abandonment, fornication, and many other acts bring harm to themselves and others. Amidst these conditions, Norman Shawchuck and Roger Heuser wrote, “It is in the spirit of service that the pastor is to take up his task.”¹⁴

¹⁴ Norman Shawchuck and Roger Heuser, *Managing the Congregation: Building Effective Systems to Serve People* (Nashville: Abingdon Press, 1996), 21.

The story of Jonah provides encouragement to the wounded pastor, who suffers from Han, to remain mindful that “He made us in order to use us, and to use us in a most profitable way; for [God’s] purpose, not ours.”¹⁵

Prophets have been known to run from a call to serve because they feel their struggles are as great as those they serve. But God does not call without providing the necessary training. In other words, pastors and prophets have been equipped for a ministry of unusually sensitive and effective dimensions—made possible because they have experienced what it means to be a deeply hurting person.¹⁶

New Testament

As one suffers from the pains of Han, the desire for a return to wholeness is a major objective. Wholeness is defined as a) not wounded, injured, or impaired and, b) having been restored; healed.¹⁷ The witnessing of a loved one being continually abused may cause a person to become broken. This type of brokenness can be witnessed in a serial rapist who witnessed his younger sibling being continually raped. It can also be experienced by a particular culture of people witnessing another culture of people dehumanize their culture.

In an attempt to conceptualize and contextualize wholeness, we must take into consideration the silent appeals made for the need to become whole. The biggest problem with unconscious brokenness is the tendency to believe, “If it ain’t broke don’t fix it.”

¹⁵ Ibid. 22.

¹⁶ Ibid. 18.

¹⁷ “Wholeness,” *The Free Online Dictionary*, <http://thefreedictionary.com/wholeness> (accessed March 21, 2012).

In theory, if a broken person is made whole, they should be able to enjoy a fruitful and rewarding life. If a person never seems to find joy and fulfillment in life, usually there is a lack of wholeness in their lives. We often witness this when a person seems to have everything going well, all the while they are self destructing and nothing seems to fix the problem.

In theory, moving from Han to wholeness appears to be a task that some may consider challenging. Today, we live in a society where brokenness can be viewed as a norm. There are numerous psychological, cultural, and social struggles that have existed for many years. The psychological, cultural, and social struggles experienced by countless people have caused generational problems in the area of Han, which have led to the reshaping of social, political, and economic conditions. The process of utilizing the application of biblical principles as a means of reconciling relationships may very well be the answer to fixing broken lives, broken relationships, and in some cases a broken society. It is the hope that biblical principles will be administered through Christian Education.

Jesus uses the principles of education throughout his ministry to address the many social, cultural and psychological ills of his day. These ills, often without the conscious awareness of victim, created a state of Han. Those victims included women, who experienced normal discomfort from their normal biological function of menstruation, became victims of Han based on cultural rules and laws of that day. Jesus sought to bring healing, wholeness and reconciliation to this Han condition in his teaching in Luke 8:43-48:

And a woman who had a flow of blood for twelve years and could not be healed by any one, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, 'Who was it that touched me?' When all denied it, Peter said, 'Master, the multitudes surround you and press upon you!' But Jesus said, 'Some one touched me; for I perceive that power has gone forth from me.' And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, 'Daughter, your faith has made you well; go in peace.'

This text reflects a diversity of people who came to Jesus. The diversity of people reflects that regardless of the culture of the person, or the nature of the problem, Jesus willingly responded to anyone who came to him seeking healing and reconciliation. It is the action of reconciliation that reaches out across the no mans land of the historic war of men against God.¹⁸

The text provides the story of a woman, for twelve years, who had been suffering from her normal biological function of menstruation. Numerous physicians, who had been unable to heal her condition, had treated her. Furthermore, the cultural norms of that day meant she had to be separated, disconnected from the community. Her story is an example of a reverse psychosomatic condition that begins with a physical ailment, which transposes itself into a mental condition. These conditions caused her to lose her trust in people, but most of all, it caused her to fall into a state of Han.

In other words, the Han in the life of this woman stems from the shame and guilt of her physical condition. Her Han was born out of the deep-seated hurt that had been inflicted on her by cultural rules, laws, and by the people she once trusted. Howard, during Intensive Study Week at United Theological Seminary emphasized the loss of trust, and its effect on the victims of Han.

¹⁸ H. Richard Niebuhr, *Christ & Culture* (New York: HarperCollins Publishers, 1951), 151.

He says “The psychological affect on persons includes stress in varied forms of diagnosed depression from mild to manic as disclosed by members.”¹⁹ In addition, many persons walk around cloaked in shame. As victims, some of them feel as though shame accompanies them because of their obvious vulnerabilities, and the notion that they are partly to blame for the behaviors and actions perpetrated against them.

Sociologically, Howard contends that as a result of their extensive suffering members experiencing Han will have a tendency to withdraw from community gatherings in and outside the worship experience. Some victims of Han overcompensate by clinging to a particular sub-community or ministry, where they feel comfort and validation. Sociologically, when the sub-community becomes a crutch, it justifiably keeps them from the greater community.²⁰

The text provides the image of an unnamed woman: abandoned, mistreated, abused-forced into a state of Han by her friends, neighbors, whom she once trusted. As a victim of Han, she has lost her trust in all of them. There is no indication she has ever met Jesus, yet, she came to him with trust, which appears to have been the result of the faith she derived from the Holy Spirit. Fueled with trust and faith, Luke 8:44 says, “She came up behind him,” which indicates some kind of fear. In reality, her approach was based on many factors:

According to Mosaic Law, a woman was considered ‘unclean’ each month for seven days during the ‘regular discharge from her body (Leviticus 15:19). . . .

¹⁹ Howard.

²⁰ Howard.

If this woman was relatively young, it's quite likely that her condition would have made marriage and childbearing impossible. If she was already married and had borne children before the onset of her disorder, its chronic nature would have severely restricted her contact with her husband and family and curtailed her activities. Regardless of her age or marital status, her continual "uncleanness" would have cut her off from her friends, since any contact with her would have made them ritually unclean, too. Moreover, she was isolated from participation in the public worship of God. . . .

But because she was legally unclean and embarrassed by her illness, she wanted to slip through the crowd and touch his robe without attracting any attention.²¹

Her belief in Jesus' power made her bold—she was determined to reach out to him for help. But because she was legally unclean and embarrassed by her illness, she wanted to slip through the crowd and touch his robe without attracting any attention. In reality this woman had faith in the healing power of Jesus. While the woman wanted to remain hidden after her condition had ceased, Jesus called out—identifying her to the crowd. As now being made clean, she is a witness to others of her faith, and the power of Jesus Christ. It provided further testimony that Jesus not only accepted Han-ridden people, he would cure them and make them and make them whole.

The reality is Christian hope is centered on Jesus. Humanity itself does possess the ability to move from Han to wholeness through Jesus. The process of becoming whole calls for Jesus to provide salvation, God's saving grace, therefore allowing people to be "transformed by the renewing of their minds" (Romans 12:2). It is at this point the washing away of sin and shame takes place.

²¹ Jeanne Kun, "The Woman with the Hemorrhages," *Living Bulwark*, vol. 52, September 2011, <http://www.swordofthespirit.net/bulwark/september2011p10.htm> (accessed March 4, 2014).

The conservative Evangelical and mainline Protestant models hold to an exclusive uniqueness, affirming that only in Jesus can true revelation or salvation can be found.²²

The Apostle Paul was an excellent example of receiving transformation through healing that led to him becoming whole. Humanity is, for Paul, a dynamic mode of being, capable of undergoing profound transformations.²³ A person seeking transformation in their life; in many cases, finds Jesus. Belief in Jesus, for many people, provides saving grace and transforming power.

The church itself does not have the ability to provide transformation from Han to wholeness. There must be a God centered leader within the walls of the church who can provide the proper venue through Christian Education. Christian Education is the ministry that undergirds the church.²⁴ The saving grace of God through his son Jesus is part of the teaching associated with those who are seeking help with their Han.

The Christian Educator must be well trained in order to assist individuals with their Han related issues. Hopefully, students will experience education as something they do rather than something that is done to them.²⁵ In many churches Sunday school and Bible studies are not heavily attended. This dilemma causes the preacher to provide a limited time on Sunday mornings for teaching. In other words if the preacher does not teach through the preached word some people will never receive the Christian education necessary to give them instruction.

²² Paul F. Knitter, *No Other Name: A Critical Survey of Christian Attitudes Towards the world Religions* (New York: Orbis Books, 1985), 171.

²³ John Macquarrie, *Jesus Christ in Modern Thought* (Harrisburg: Trinity Press International, 1990), 65.

²⁴ Dr. Jones.

²⁵ Ira Shor, *Empowering Education: Critical Teaching for Social Change* (Chicago: The University of Chicago Press, 1992), 85.

In Christian education there must be a dialogue between the teacher and student. Dialogue, is a capacity and inclination of human beings to reflect together on the meaning of their experience and their knowledge.²⁶

The woman who came to Jesus came by way of dialogue between Jesus and another individual who was concerned about a person in need of healing. Teachers must be properly taught how to teach. Every individual may not necessarily be called or possess the qualifications to teach; therefore may not possess the ability the help individuals through their Han. The concept of calling implies that these are persons with gifts that match the needs of the position to be filled and that we call those persons to accept the call to the ministry of teaching in the church.²⁷

The gospel of Matthew 17:16 provides example of this situation: "I brought him to your disciples and they could not cure him." People often come to the church seeking a healing from their brokenness, and due to the lack of qualified educators they lose all hope of ever receiving their healing or becoming whole. This attitude is displayed in people who refuse to attend church because it serves no purpose in their lives.

Church provides an atmosphere for cultural emersion. Through intercultural care, individuals have the opportunity to associate with others who may be experiencing Han. Emmanuel Lartey describes intercultural care as affirming "three basic highly interdependent principles: contextually, multiple perspectives, and authentic participation."²⁸

²⁶ Ibid., 86.

²⁷ Donald L. Griggs, *Teaching Today's Teachers to Teach* (Nashville: Abingdon Press, 2003), 28.

In the text, all of those who came to Jesus seeking a healing came in large groups. The significance to this was the fellowship among those who were seeking a healing. Those seeking a healing realized they were not alone. They found many others in their same condition.

The text says, they put those who were hurting at the feet of Jesus and he healed them (Matthew 15:30). The significance of this scripture is they all found healing by submitting themselves to Jesus, as affirmed by these words in a spiritual song: “I came to Jesus just as I was.” Some people believe their problem may be too much of an embarrassment to bring before Jesus. You often hear people say, “as soon as I get myself together I’m going to church.” It takes two things to receive help with Han. A person seeking help from their Han must possess humility and faith—faith in Jesus. The disciples could not heal certain people because the people themselves did not possess the faith to believe they could be healed. In many cases Jesus says to those whom he heals; your faith has made you whole. It is the sensitive process of attending to and ministering with individuals who are struggling—sometimes in most ordinary ways—to let faith emerge and grow in them.²⁹ Acts of faith have the ability to attract people who have little or no faith.

Those who are invited to enter the kingdom are the people who have clothed the naked, visited the sick and the imprisoned, fed the hungry, welcomed the stranger, and given drink to the thirsty.³⁰ This behavior was often witnessed in the life of Jesus.

²⁸ Nancy J. Ramsey, *Pastoral Care and Counseling: Redefining the Paradigms* (Nashville: Abingdon Press, 2004), 12.

²⁹ Daniel O. Aleshire, *Faith Care: Ministering To All God's People Through The Ages of Life* (Philadelphia, The Westminster Press, 1988), 13.

³⁰ *Ibid.*, 69.

In many cases to receive trust from people who are struggling with Han, the person has to witness the love of Jesus in you.

Theological Foundation

The process of recovering from deep-seated hurts, obtaining wholeness, and reconciling relationships involves several different theological concepts. The goal of this project is to provide a cognitive means for victims of Han to connect with God. This is relevant because individuals suffering with Han can no longer see a connection to God.

Han is an Asian concept that is associated with the deep-seated hurt an individual experiences as a result of sin. In Christian theology, theologians have different views of sin. For Augustine, humanity is universally affected by sin as a consequence of the fall.³¹ In other words, based on the fall of man, Augustine believes all humanity has the capability of suffering from Han or deep-seated hurts. Augustine alludes to the fact that those who are victims of sin have the capability to inflict sin on others while in their state of Han. An essential point that Augustine makes is that we have no control over our sinfulness.³² I disagree with Augustine because God allows us free will, so that we can make our own decisions. A victim of sin that suffers from Han may express feelings of anger and rage to the point of desiring to commit sin against their victimizers. However, this thought differs among theologians.

³¹ Alister E. McGrath, *Christian Theology: An Introduction*, 4th ed. (Oxford: Blackwell Publishing, 2007), 364.

³² Ibid.

For Pelagius, the human power of self-improvement could not be thought of as being compromised.³³ Pelagius suggests, “It was always possible for humans to discharge their obligations towards God.”³⁴ This differentiation between the two theologians suggest that on one account an individual has no control over the sins they commit, yet on the other, an individual has always possessed the ability to willfully sin against God. Therefore, the sinful nature of man may be inherent, and expressed as one wishes, as opposed to being an act beyond the control of the individual. Reinhold Niebuhr famously described original sin as the one empirically verifiable Christian doctrine. Brueggemann observes that there is no “pre-commandment” human being; neither is there a pre-disobedient human being. Calvin’s doctrine develops Augustine and Luther’s insight that we are (in Alistair McFadyen’s incisive wordplay) “bound to sin.” Deborah van Deusen Hunsinger, based on her theological insight, offers this powerful pastoral point: “The paradox of the knowledge of human sin is that human beings can ultimately know themselves as sinners only in the light of forgiveness. Known sin as such, Barth argues, is always finally forgiven sin.”³⁵

The affects of Han include shame, and guilt. Shame is a consequence of sin. Feelings of guilt and shame are subjective acknowledgments of an objective spiritual reality. Guilt is judicial in character; shame is relational Han that often leads to a state of bondage, which may be physical or emotional.

³³ Ibid.

³⁴ Ibid.

³⁵ Karl Barth, *Church Dogmatics*, Logos Bible Software eds. G. W. Bromiley and T. F. Torrance (Edinburgh: T & T Clark, 1964-1975).

The experiences of shame and guilt lead to a struggle with a sense of hopelessness, oppression and depression. In essence, shame and guilt can be devastating. These feelings can be locked away so deeply, and the lack of a resolution can cause the mind to fall into a state of oppression and depression.

A theology that addresses freedom from oppression and depression is termed liberation theology. Christian theology is a theology of liberation.³⁶ It is a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ.³⁷ Liberation theologians contend that the word of God, ministered by way of a relationship with God, has the ability to set an individual free from oppression and depression. This feeling of liberation is proclaimed to congregations, who are encouraged to cast their cares on Jesus, the one who is able to provide liberation. Gustavo Gutierrez, in *A Theology of Liberation*, suggests “The denunciation of injustice implies the rejection of the use of Christianity to legitimize the established order.”

James H. Cone, in his book *A Black Theology of Liberation* says liberation to the issues of blacks thrust into a state of oppression due to the color of their skin, or the state of their status quo. This project consults the readings of Cone as it relates to the plight of those who suffer from pain or deep-seated hurts. It has been noted throughout history that race classification, degradation, and humiliation can contribute to the pain of an entire culture.

³⁶ James H. Cone, *A Black Theology of Liberation* (New York: Orbis Books, 1986), 1.

³⁷ Ibid.

A theology of liberation attempts to address the issues and concerns of those who have been oppressed and depressed. Individuals suffering from deep-seated hurts inflicted by people they trust often find themselves hiding behind the mask of shame and guilt due to their embarrassment. These individuals find themselves living a life that exemplifies a false or pseudo sense of who they are. The mask of shame and guilt often causes the individual suffering with Han to be viewed as a person with normative behavioral patterns, all the while a voice from within desperately cries for help.

Han suffering individuals often find themselves unconsciously, and in some cases, consciously seeking refuge in the auspices of the church. In many cases, individuals seeking healing for deep-seated hurts find themselves falling into a deeper state of Han within the auspices of the church.

Theologically, the concerns of this document questions the reality of the church identifying Han in individuals who hide behind the mask of shame and guilt, and attempt to find a solution to their dilemma in a church that professes the love of Jesus Christ. In the case of a woman who suffers from the Han of an abusive husband, who constantly and consistently dehumanizes, embarrasses, and belittles her, she may seek refuge in the auspices of the church. But far too often the church exemplifies the same degrading situation she has been trying to escape from. What becomes her solution? Is there a theology of liberation that speaks to her situation when she is told that only men can serve in a particular capacity? How is this woman expected to find liberation in the church from the shame and guilt she consistently experiences outside of the church.

One of the most painful situations for an abused woman is for her to fully trust in the liberating arms of the church, as she is being told that only a limiting form of liberation exists within the church.

The concept of liberation theology suggests that liberation can and should be found within the walls of the church. The concerns of liberation theology within the walls of the church suggest that the true focus of offering the congregants the liberating experience and exposure to a God who is a God of liberation, provide a real liberating experience that affords the individual suffering from Han to be delivered from their state of shame and guilt.

Cone suggests that “Christian theology begins and ends with Jesus Christ.”³⁸ If this is the case, then individuals suffering from Han or deep-seated hurts must endeavor to be involved in a relationship with Jesus Christ. A study of Christology displays the intimate relationships Jesus Christ involved himself in, that provided many who were inflicted with infirmities the opportunity to receive healing from their state of deep-seated hurts. Jesus allowed himself to take on the sins of world that he may become a living example of Han. In doing so, Jesus died for the cause of freeing victims from Han. Jesus then became the catalyst for providing salvation. In other words, an individual seeking healing from their deep-seated hurts must seek to find a relationship with Jesus Christ. It is through this relationship that God will heal those hurts and provide a venue for the person to obtain wholeness.

³⁸ James H. Cone, *A Black Theology of Liberation* (New York: Orbis Books, 1986), 110.

To further understand the theology regarding this project, the research will utilize a systematic approach. This approach will provide a clear understanding of the theology that undergirds the research project. This research project will investigate the theological perception of an individual suffering with Han, as opposed to the individual that does not suffer with Han. In many cases, the individual suffering with Han believes he or she only experiences God as a God of wrath or a God of Judgment. The Old Testament constantly and consistently paints a picture of God being the victimizer of Han. This scriptural concept can be witnessed through the story of Job, whereby God allows the devil to place Job in a state of Han.

Even though Job did not lose his faith in God, his wife did. An individual may experience Han by witnessing a suffering of a loved one. This may cause the person who is not directly affected to turn away from God. After witnessing the suffering of Job, his wife instructed him to “curse God and die.” Deep-seated hurts have caused many to fall into an abysmal state, a disconnection from God because their theological view sees God as being relational. In other words, a theological assumption is that God is a God of love. A disconnection from a God of unconditional love suggests that God has completely abandoned them. This may have been the feeling felt by the wife of Job.

“A major problem involving the doctrine of God centers on the existence of evil in the world.”³⁹ An individual suffering from Han has associated themselves with sin and sin affects. The issue becomes, “How can the presence of evil or suffering be reconciled with the Christian affirmation of the goodness of the God who created the world?”⁴⁰

³⁹ Alister McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell Publishing, 2007), 231.

⁴⁰ Ibid.

The process of matriculating from a state of Han to wholeness and reconciliation requires the belief in a theology whereby God is seen as a God of liberation, a God of forgiveness and a God of hope.

At this point it becomes an act of faith believing that God will remove, or allow them to cope with the shame and guilt that has stained their lives. Forgiveness is the means toward breaking the cycles of hostility and violence that lock people into repetitive patterns of mutual destructiveness. A culture of reconciliation is established as persons seek reparative, transformative, or restorative justice.⁴¹ L. Gregory Jones, in *Embodying Forgiveness, A Theological Analysis*, argues that the overarching context of a Christian account of forgiveness is the God who lives in Trinitarian relations of peaceable, self-giving communion, and thereby is willing to bear the cost of forgiveness in order to restore humanity to that communion in God's eschatological Kingdom.⁴²

An individual who has never experienced Han sees God through a different lens. This individual sees God as loving, nurturing, and relational. In other words, this person may view God as a God who extends grace because of God's unconditional love. Karl Barth thus rejected a priori notions of omnipotence, in favor of a belief in the triumph of God's grace over unbelief, evil, and suffering.⁴³

⁴¹ Robert D. Enright and Joanna North, eds., *Exploring Forgiveness* (University of Wisconsin, 1998), 20.

⁴² L. Gregory Jones, *Embodying Forgiveness, A Theological Analysis* (Wm. B. Eerdmans Publishing, 1995), 65.

⁴³ Alister McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell Publishing, 2007), 233.

On the other hand, process theology suggests that God is not responsible for evil; nor can it be said, in any way, that God desires or tacitly accepts its existence.⁴⁴ In other words, an individual who encounters sin and evil, but has never experienced Han, may believe there is no connection between sin, evil, and God; therefore the affects of sin and evil in their lives may be overcome by a God who extends grace and mercy because of his loving kindness and his inability to become sin. Process theology is a school of thought influenced by the metaphysical process philosophy of Alfred North Whitehead.”⁴⁵

Many theologians believe in Process theology because it centered on the fact that God is in a state of becoming, therefore God has the ability to change his mind and He is still in the process of becoming who He is. John Roth coined an approach “protest theodicy.”⁴⁶ “The protest in question is seen as part of the faithful and trusting response of a faithful people to their God in the face of uncertainties and anxieties concerning God’s presence and purpose in the world.”⁴⁷ This perspective allows for an individual who encounters Han to move beyond the affects of Han because of their relationship with the God they trust.

This trust in God is based on (John 3:16-17), “For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have ever lasting life, for God sent not his son into the world to condemn the world; but that the world through him might be saved.”

⁴⁴ Ibid., 234

⁴⁵ Ibid.

⁴⁶ Ibid., 235.

⁴⁷ Ibid.

An individual suffering from the affects of Han may feel a loss of connection, and even unbelief, in Jesus Christ. Today, we live in a world whereby many individuals have reduced the name of Jesus Christ to mere words sung in a hymn on a Sunday morning. The affects of a downward spiral in the economy have led entire families to believe that Jesus Christ has no relevancy in their lives. As people continue to seek the purpose for Jesus in their lives, there appears to be no real or rational connection for association with their circumstances. The question then becomes, how is it possible that Jesus would take away what I have locked away in my mind.

Many have died in a state of Han, therefore leaving victims of Han to believe that Jesus cannot remove their shame and guilt. The victims of Han must come to the realization that transformation and reconciliation with God can only come through Jesus. This research suggests it is the humanity of Jesus that provides an individual suffering with Han the desire to connect with Jesus because of the example Jesus provided as he was going through his darkest hour.

It is through the doctrine of the Trinity that an individual can find a venue for wholeness and reconciliation. The basic feature of this doctrine is that there are three persons within the Godhead—Father, Son, and Holy Spirit—and that these are to be regarded as equally divine and of equal status.⁴⁸ Therefore, for the individual suffering with Han also identifies with the humanity of Jesus; the doctrine of the Trinity allows reconnecting to a God, compared to the prior feeling of being isolated. In other words, to identify with the humanity of Jesus is to be connected to the divinity of Jesus.

⁴⁸ Ibid., 17.

This reconnection is made possible because of their connection with Jesus. Hence, Christology is the Christian theology that explains the necessity of Jesus in the life of the individual.

Another area of concern that has theological relevancy is the connection of the person to the community. To exist in community is to live in a relationship to Christ. However, it means to be in relationship to the children of God regardless of their socioeconomic status, skin color, education, or family background.⁴⁹ A theology of love and acceptance of all people, regardless of their condition or plight in life, can be viewed as pastoral theology. Individuals suffering from Han may find themselves withdrawing from the intimate settings that some churches provide.

In other words, many individuals suffering from Han often join large congregations and in some cases they flock to the mega church as a means of being connected to a church, but disconnected from personal relationships. In the mind of the individual suffering from Han, this also creates a dichotomy whereby the individual sees the church as a place of refuge and a place of community.

A further investigation of the church concerns the Ecclesiology of the church or “The Churches Nature.”⁵⁰ “Ecclesiology” is the doctrine of the church, which manifests the social dimension of faith.⁵¹ Faith can be the major issue in the church. Individuals come to church week after week as an expression of faith or belief in a God that will deliver them and relieve them from their emotional distress due to their plight in life.

⁴⁹ James H. Harris, *Pastoral Theology: A Black Church Perspective* (Minneapolis: Augsburg Fortress, 1991), 24.

⁵⁰ Donald W. Musser and Joseph L. Price, eds., *New & Enlarged Handbook of Christian Theology* (Nashville: Abingdon Press, 2003), 140.

⁵¹ Ibid.

A goal of this project is to guide those who have experienced hurt to a place of wholeness by allowing others who have experienced similar situations to tell their story.

Musser suggests, “The church happens when Christian believers “come together” and “thus be together” for worship, fellowship, learning and ministry.”⁵² Even though church may happen, it does not necessarily happen for everyone. Three things should take place in order for the church to be effective; instruction, a receptive congregant, and willingness to change. When individuals do not achieve their desired purpose for coming to church, they will often leave. An individual seeking healing from their hurts may feel the worship experience has no effect on their situation.

In order for the church to be effective, church leaders must constantly and consistently espouse that “Since God is creator and redeemer ‘of heaven and earth,’ and since ‘God is Love,’ the church has a universal focus and pays special attention to those who are struggling with life.”⁵³ The mind-set of some individuals struggling with Han is that nobody cares about my situation. For this reason, “as believers come together in the fellowship and service of Jesus Christ, the church must be more committed to demonstrating its unity and serving the poor and oppressed.”⁵⁴ The church must be careful to not be perceived as a place for inexpensive entertainment on Sunday mornings. The more popular churches are sought after because of the choir, the musicians, and the hoopla from the pastor. In such churches salvation is served as an appetizer instead of the entrée.

⁵² Ibid., 141.

⁵³ Ibid., 141.

⁵⁴ Ibid., 143.

“The technical term “charism” refers to the “filling” of an individual with the spirit of God.”⁵⁵ It is essential to the individual suffering with Han that a transformation must take place in order for them to move beyond their state of brokenness. The process of recovering from deep-seated hurts can be achieved by becoming full of the Holy Spirit. This filling of the Holy Spirit allows an individual to become transformed by the renewing of their thoughts and feelings towards God. Romans 12:1-2 tells us that the way we are “transformed,” and the way we learn to live Christ’s life, is by the renewing of our minds—putting off our own corrupt thinking and putting on God’s thoughts.⁵⁶

The doctrine of the Holy Spirit, known as Pneumatology, can be closely related to a theology of liberation. When a person receives an inward filling of the Holy Spirit, that person experiences the liberating power of God. In other words, God is a God of liberation. An individual suffering with Han can instantly feel a sense of liberation by taking on the mind-set of God, and being consumed by the spirit of God. This filling of the Holy Spirit leads to the gift of salvation. Salvation is basically the gift of being saved from living a life of destruction and self-destruction. Through salvation, an individual is not only promised a life experienced as a whole person, but also promised everlasting life with God our Father who is in heaven.

⁵⁵ Alister McGrath, *Christian Theology: An Introduction* (Oxford: Blackwell Publishing, 2007), 78.

⁵⁶ Nancy Missler, <http://www.Khouse.org/articles/1996/277> (accessed January 7, 2013).

Historical Foundation

The historical framework of this study undergirds “The Asian Concept of Han and the Christian Doctrine of Sin” proposed by Dr. Andrew Sung Park. Park views a relationship between sin and Han, which includes the moving from Han, sin, shame, and guilt to a place of wholeness and reconciliation. Dr. Park describes their relationship as follows:

The notions of sin and Han are closely related to the concepts of guilt and shame. We can say, by and large, that while sin incurs guilt, Han brings forth shame. But guilt and shame can overlap the arenas of sin and Han. By examining these concepts, we will understand their relationship with sin and Han.⁵⁷

“According to Chi Ha Kim, a minjung poet, “Han is the minjung’s angry and sad sentiment turned inward, hardened and stuck to their hearts.”⁵⁸ Han is a deep-seated hurt that has the ability to hide itself behind the fictitious face exposed by a person immersed in pain, hurt, and disgust. This concept of Han has the ability to alter a person’s mental and emotional state. As an in-depth study regarding the concept of Han is conducted, several areas of concern must be taken into consideration. The areas of interest are emotional bitterness, a suppressed feeling of pain, and abandoned hope.

Persons who suffer at the hands of Han may give the impression of being mad at the world! There may be an attitude of bitterness; as if nothing can maneuver them from their disposition of bitterness. Emotional bitterness can be a direct result or outward expression of Han. To the person experiencing Han, their bitterness becomes normative behavior. This constant and suppressed aggravation from feelings of hurt and pain can develop into unconscious bitterness that is inflicted on a conscious people.

⁵⁷ Park., 81.

⁵⁸ Ibid., 15.

In many cases, emotions have an uncontrollable nature, therefore being expressed without the consent of the individual. The emotions resulting from sadness, hopelessness, despair, and depression have the ability to incarcerate the mental state of a person experiencing Han. This consistent state of Han ultimately produces bitterness and resentfulness. A person experiencing Han finds no joy in happiness. The state of bitterness and resentfulness dominate their perception of conscious reality. The world becomes a cruel and inhumane place for those who experience Han. The sense of unresolved resentment not only lends itself to a consistent state of bitterness, but it swings wide open the door for the feeling of abandonment. Persons experiencing Han often feel as though the world has turned a deaf ear to their Han and the ability to heal their hurts.

The feeling of abandonment associated with Han produces a deep-rooted emotional bitterness. "Han, however, controls our ways of thought, emotion, and behavior."⁵⁹ A suppressed feeling of pain is also associated with Han. This suppressed feeling of pain can have both physical and emotional affects on an individual. The reality of Han is the emotional, rational, and physical suffering of pain rooted in the anguish of a victim.⁶⁰ This feeling of suppressed pain can actually manifest real pain and sickness within the body of an individual.

⁵⁹ Ibid., 17.

⁶⁰ Ibid., 16.

Many ailments can result from this feeling of suppressed pain, such as stress, high blood pressure, heart attack, weight loss and a variety of irregular bodily functions. The suppressed feeling of pain associated with Han suggests that it is a hidden sense of emotional pain. This type of pain can originate from a physical act, but often produces a psychological effect. Han associated with a suppressed feeling of pain can influence erratic behavior. In many cases this suppressed feeling of pain cannot be verbalized. The problem is that the essential will never be said or understood. Dr. Park asserts, “it’s not because I don’t speak that you won’t understand me; it’s because you won’t understand me that I won’t speak.”⁶¹ People who experience Han suppress their pain because empathy regarding their Han seems nonexistent; therefore running the risk of exposing their shame.

Another area of interest concerning Han is abandoned hope, which simply means the loss of desire and search for a future good. Abandoned hope provides a venue for an individual to turn inward for a sense of security. This inward sense of security in abandoned hope encompasses sin, shame and guilt. An insight regarding “Shame and Guilt”⁶² by June Price Tangney differentiates good and bad people by saying,

The message I gleaned from Sunday sermons, stories of saints, and Monday afternoon religious classes was that: To be a good person, you have to feel really bad. If you’re not a saint, if you occasionally, inevitably sin, then your worthiness and closeness to God hinges on how bad you feel about those sins. Good people feel intense remorse and regret, and a painful, grinding self scrutiny and denouncement of the self. Bad people just brush it off. They might feel a twinge of remorse. But good people don’t hurt—and suffer.⁶³

⁶¹ June Price Tangney, and Rhonda L. Dearing, *Shame and Guilt* (New York: The Guilfield Press, 2004), 63.

⁶³ *Ibid.*, 1.

The feeling good or bad about one's self denotes an individual's response to the concept and consequences of sin. When the concept of sin is not a relevant reality in the psyche of an individual, remorse and regret are not relevant factors in the equation of Han related consequences. "Shame and Guilt are rich human emotions that serve important functions at both the individual and relationship levels."⁶⁴ Thus, the experience of shame and guilt can guide our behavior and influence who we are in our own eyes.⁶⁵ The individual who experiences shame and guilt may find themselves redefining their personality without understanding why. These individuals may not realize or understand why they behave and act the way they do.

Sin is defined as "Lawlessness or transgression of God's will, either by omitting to do what God's law requires or by doing what it forbids."⁶⁶ The origin of human sin evolves from Adam's disobedience of God's will. It is the effect of sin in Adams unlawful behavior that employs Han or a deep-seated hurt. "Sin," in Christian understanding, is whatever act, attitude, or course of life betrays the divine intention for created beings.⁶⁷ The garden story concerning Adam and Eve clearly differentiates sin from being unconscious, yet conscious. Adam and Eve were given a directive to remain abstinent from the fruit produced by the tree in the center of the garden. The garden story also shares with it's readers that the serpent tempted Eve. Sin, therefore becomes a product of direct disobedience of God's will.

⁶⁴ Ibid., 2.

⁶⁵ Ibid.

⁶⁶ Ronald F. Youngblood, F. F. Bruce and R. K. Harrison, *Compact Bible Dictionary* (Nashville: Thomas Nelson Inc., 2004), 576.

⁶⁷ Donald W. Musser and Joseph L. Price, *Handbook of Christian Theology* (Nashville: Abingdon Press 2003), 463.

In this case, Adam and Eve directly betrayed God. Sin in itself evolves from the mind, will, and the emotion of a particular individual that possesses the innate ability to behave in a manner which is noted to be out of the will of God. Therefore, a person is not only tempted into sin, a person has to desire sin. It has been stated that, “Sin takes you farther than you are willing to go, keeps you longer than you are willing to stay, and has a price higher than you are willing to pay” (author unknown).⁶⁸

Throughout history, sin has never been labeled as an act that is free of repercussion. The effects of sin share in responsibility of attaching deep-seated hurts, shame, and guilt to an individual or group of individuals. It has also been noted there is a price to be paid when sin is incurred. In the bible, the book of Romans 6:23 states, “the wages of sin is death.” Historically, the effects of sin have always been followed by a reaction brought about by the action which sin in itself produces.

The causes of sin are deeply rooted in the self-centered nature of an individual whose concern is personal gain of self-satisfaction regarding that which is forbidden. Sin in itself is the direct result of immoral actions and desires. The causes of sin can also be unconscious. In other words, many individuals do not view sin as sin until they stop doing it. Hypothetically, sin is caused by disobedience to the will and desires of God.

Within the historical lens of sin, one must also consider the nature of sin. The nature of sin is related to its characteristics and its innate ability to incur shame and guilt. Sin by nature lends itself to that which is viewed as negative, therefore inevitably never produces a positive outcome. The nature of sin is also related to the behavior of sin. It is the nature of sin to produce erratic behavior. Sin therefore causes an individual to employ behavioral patterns, which are not considered to be normative.

⁶⁸ Author unknown.

Regardless of the attributes of sin, historically, sin in itself brings about a disconnection between the individual and God. This disconnection from God is what brings about sin, shame, guilt and a need for reconciliation.

June Price Tangney defines the difference between shame and guilt: "Shame is regret. Guilt is sin regret."⁶⁹ The biblical narrative of Adam and Eve serves as a point of departure exemplifying a historical account of shame. The Bible declares that the Lord God was walking in the Garden of Eden in the cool of the day and He called out for Adam saying, "Adam where art thou" (Gen. 3:9). Adam replied, "I was naked, so I hid myself" (Gen. 3:10). Adam's reply was an obvious display of shame regarding the fact that he was naked. Shame in itself has the ability to produce several different affects. In the case of Shame Anxiety, for instance; shame is a specific form of anxiety evoked by the imminent danger of unexpected exposure, humiliation, and rejection.⁷⁰

Basically, shame anxiety is a response to overwhelming trauma or humiliation.⁷¹ In other words, shame anxiety is the reaction produced by shame. Shame anxiety can often be witnessed when an individual experiences pain or deep-seated hurt. Pain or deep-seated hurt causes an individual to experience embarrassment or humiliation. When this occurs an individual will choose either to withdraw from other individuals or mentally withdraw from the experience in an attempt to mask or hide their shame. Shame Attitude is another affect of shame.

⁶⁹ June Price Tangney and Rhonda L. Dearing, *Shame and Guilt* (New York: The Guilfield Press), 10.

⁷⁰ Leon Wurmser, *The Mask of Shame* (Baltimore: The Johns Hopkins University Press, 1981), 49.

⁷¹ *Ibid.*, 50.

Shame may be called a general attitude of bashfulness, of avoidance of situations and actions that would bring about humiliation.⁷² In this sense, it is a rigid defense structure built into the character and used against the risk of being humiliated, a risk viewed as continually present.⁷³ The concept of shame attitude experienced over a long period of time causes an individual to experience an altered state of being. This altered state of being provides an individual with new behavioral patterns, which become normative behavior over an extended period of time.

An important factor concerning shame is exposure. An obligatory aspect of shame is the role discovery plays.⁷⁴ Shame is such an intense emotion that certain individuals would rather end their life than expose their shame. The thought of exposing an individual's shame can also lead to panic. The response to the shame that Adam experienced clearly displayed several different Shame affects. Adam initially experienced shame anxiety through the humiliation of realizing that he was naked. The emotion of shame anxiety caused Adam to withdraw and hide himself. Adam hid himself because he did not want to expose his shame in being naked. One fears being punished by "shaming" procedures after the exposure.⁷⁵ Adam hid himself because he knew there would be some sort of punishment associated with his shame. As this relates to Han or deep-seated hurt, an individual will fear exposure because of the shaming procedures which follow exposure.

⁷² Ibid.

⁷³ Ibid.

⁷⁴ Ibid., 52.

⁷⁵ Ibid., 52.

What these procedures have in common is the affect tone of contempt, a specific type of rejection, regardless whether this shaming consists of looks, words, certain tones of speech, or outright pillorying.⁷⁶

There is a distinction between shame and guilt. Gehm and Scherer (1988), for example, speculated that “shame is usually dependent on the public exposure of one’s frailty and failing, whereas guilt may be something that remains a secret with us, no one else knows of our breach of social norms or our responsibility for an immoral act.”⁷⁷ In Adam’s case there was a clear distinction between shame and guilt. Adam’s shame was due to the fact that he was naked. A critical exegesis of the text shows that Adam never admitted to or confessed his guilt, his response to God was, “it was this woman’s fault, the woman you gave me.” This shows that Adam’s guilt remained a secret within him.

In 1971, Helen Block Lewis re-conceptualized shame and guilt by saying, “Shame and Guilt differ in focus on self verses behavior.”⁷⁸ In relation to Adam, his shame focuses on himself, whereas his guilt focuses on his behavior. Historically, guilt has the ability to cause an individual to move toward a corrective action for their behavior, whereas shame causes an individual to turn within and hid. However, wholeness and reconciliation are the ultimate goals.

⁷⁶ Ibid.

⁷⁷ Tangney and Dearing, 14.

⁷⁸ Ibid., 18.

Wholeness is defined as, “the quality of being complete and not broken.”⁷⁹

Reconciliation is defined as, “becoming friendly with someone after estrangement or to re-establish friendly relations between two or more people.”⁸⁰ The historical concepts of wholeness and reconciliation call for change and transformation. This change and transformation directly relates to an individual's mind, body, and soul. Katherine P. Ewing, in *The Illusion of Wholeness* suggests, at any particular moment a person usually experiences his or her articulated self as a symbolic, timeless whole, but this self may quickly be displaced by another, quite different “self,” which is based on a definition of the situation.⁸¹ Historically, change and reconciliation in a Christian individual have been made possible through the teachings of Jesus Christ.

Margaret Kornfeld says, “Jesus taught that there can be no significant change in the human spirit without changing the world around us.”⁸² There are two types of change, first order and second order change.⁸³ First order change basically states that a person adjusts to their present circumstance, while second order change is a paradigmatic shift in which a whole constellation of beliefs, attitudes, and actions are altered because of a new perception of reality.⁸⁴ The recovering from pain or deep-seated hurts call for a second order change.

⁷⁹ The English Word Dictionary.

⁸⁰ Ibid.

⁸¹ K. P. Ewing, (1990), *The Illusion of Wholeness: Culture, Self and the Experience of Inconsistency*. Ethos, 18: 251–278.

⁸² Margaret Kornfeld, *Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities* (New York: The Continuum International Publishing Group, 2000), 7.

⁸³ Ibid.

⁸⁴ Ibid.

It is in this type of change an individual can evolve from the grasps of sin, shame, and guilt. The process that allows an individual to become whole and reconcile relationships calls for radical change.

Wholeness is made conscious in community. We become aware of our wholeness in relationships.⁸⁵ Many individuals come to church seeking wholeness. The biblical narrative concerning the woman with an issue of blood is the perfect example of this phenomenon. The Bible declares for a period of twelve long years this woman disconnected herself from community because of her Han or deep-seated hurt. In an effort to become whole again the woman reconnected herself to Christ and community.

Reconciliation as it relates to concept of recovering from Han or deep-seated hurts calls for an individual to reconnect one's self from individuals or situations that were related to their Han or deep-seated hurt. In some cases this type of reconciliation may call for forgiveness as opposed to the reuniting of two individuals. Historically, the Bible gives a multiplicity of accounts whereby individuals were able to achieve wholeness through the reconciling of relationships.

⁸⁵ Ibid., 10.

CHAPTER FOUR

METHODOLOGY

Hypothesis

The hypothesis of this project proposes that through educational training, persons who continue to suffer from Han, including members of Union Branch Baptist Church, will be healed, which will result in wholeness and reconciliation. The primary focus of this project was to design a model that could serve as a safe haven for members and friends of Union Branch who are suffering with Han conditions (deep-seated hurts, shame and guilt). The safe haven will serve as a venue where they can receive the assistance necessary to obtain wholeness, and the ability to reconcile broken relationships.

For too long, the church has focused on the sinner and overlooked the victims of sin. This project provides the necessary training that will help recognize conditions that lead to Han; teachings how to address and overcome suffering created by Han; and detailed analysis of individuals as they completed their journey to wholeness. The hurt displayed by the participants of this study serves as an awakening for those who remain hidden behind the mask of shame and guilt.

An objective of this project is to ensure that solutions are made available for those who are wrestling with Han, which provides healing for deep-seated hurts. Also, it is the belief of the researcher that the church will come to realize that many congregants are suffering from Han, and have not found a solution for their deep-seated hurt. As victims in need of help, they are in need for such a program within the confines of the church.

Research Design

The project, through a series of educational sessions, showed that utilizing a specific and detailed set of instructions on achieving wholeness and reconciling relationships, Han victims experienced a transformation in their lives. The sessions included 10 participants from Union Branch, who volunteered after verbal and written announcements were provided to the congregation. This group validated how the training and learning from the educational sessions, as well as their faith and trust in God, a healing can be provided for their deep-seated hurts.

The series of sessions, held in Union Branch Baptist Church, will provide training and understanding regarding the condition of Han, and serve as a forum for a deeper learning on the topics of wholeness and reconciliation. During the sessions, the group participated in discussions and exercises that addressed the following: 1) revealing their deep-seated hurts, 2) film clips of persons experiencing symptoms of Han, 3) group discussions on the information presented, and personal experiences, and 4) journal entry/discussions. The aforementioned process was utilized to invoke consciousness, deep reflection, and possible solutions to aid the participants in transformation.

Intervention

The need for the project is based on the awareness that individuals throughout society suffer from conditions of Han, and are in need of healing. Since Union Branch is one of many parts that make up society, the researcher believed it was probable that its members were also victims of Han; suffering from deep-seated hurts; and in need of healing. In response to this concern, the research proposed a universal curriculum designed to serve as a solution for those within the confines of Union Branch who have not found the necessary healing.

The hypothesis asserted that a biblical based curriculum would make it possible to address the brokenness of those who suffer with Han or deep-seated hurts. Through the help gained from the curriculum, victims, especially those who have withdrawn from the community, were able to obtain the help necessary to become delivered from their abysmal state of Han.

Sessions:

As an overview, each session began and concluded with prayer. The sessions included specific details on the origin of Han; the completion of participant biographical and other forms pertinent to the research project; and the viewing of films and discussions relating to the Han. The participants were invited and encouraged to share their own Han experiences for discussion and healing.

Finally, the project sought to determine whether or not the participants were able to receive the necessary help in achieving a place of wholeness in their lives.

The final results determined the willingness of the participants to reconcile relationships.

The desired outcome helped provide the participants with a venue to achieve wholeness and reconcile relationships.

1. Session One:

This session began with an introduction and explanation of the research project. The participants were made aware of the overall process and their expected participation. This session included a detailed explanation concerning confidentiality, and a request for the participants to sign forms, which were used to develop trust within in the group, and serve as a reminder of the need to respect and protect the privacy of each person. The next step consisted of detailed explanations and a definition of the Asian concept of Han. The culmination of this session entailed a group discussion concerning weekly journaling regarding their personal reflection.

2. Session Two

The second session provided the participants with the opportunity to reveal their Han or deep-seated hurts. This session began with the spiritual journey of the researcher, which included a detailed description of his own deep-seated hurt; followed by individual stories of each participant, who shared their own brokenness and wholeness experiences. The culmination of this session centered on a group discussion of their weekly journaling.

3. Session Three

The third session began with a discussion regarding wholeness; followed by discussions on wholeness, including what it means to be in a state of brokenness due to deep-seated hurts. The participants viewed two film clips; one relating to the story of a prostitute named Yvonne, who suffers with Han, and her brokenness; followed by the second story on how she obtained wholeness.

After the film, the participants discussed their own feelings of Han in comparison to the Han of Yvonne. The participants then viewed part two of the film, which involved the intervention of the Holy Spirit. The culmination of this session centered on a discussion of the weekly journals.

4. Session Four

The fourth session began with a discussion on forgiveness; which included the viewing of several films. The first film involved a discussion between Dr. Phil and Tyler Perry on the topic of forgiveness. The second film involved a group discussion on the anger and rage associated with Han. The third film, an interview conducted by Dr. Phil, whereby a Han victim revealed a family secret of a brother who had been molesting his sister. Following this film, there was a group discussion on the affects and the process of overcoming shame and guilt.

In the next segment, the participants viewed a film whereby a mother connects with the individual that murdered her son. This film centered on the power of forgiveness. The conclusion of this segment involved a group discussion on the power of forgiveness and a discussion of the weekly journaling.

The next segment focused on the power and the effects of forgiveness, which began with the participants watching three films on the topic of forgiveness. Afterwards, the group discussed the films, and participated in discussions on forgiveness.

5. Session Five

This final session began with a discussion on reconciling relationships. The participants viewed a film clip on reconciling relationships, followed by a group discussion on reconciling relationships, especially in their personal lives.

In the next segment, a licensed professional counselor discussed the process of obtaining help outside of the church as it related to their issues of Han. Following this segment, the participants asked to submit copies of their weekly journals to the researcher. The participants then engaged in a group discussion on how the research project had affected their lives.

Measurement/Instrumentation

John W. Creswell states there are three distinct types of research; qualitative, quantitative, and mixed methods.¹ This research employed a mixed methods approach that resides in the middle of this continuum because it incorporates elements of both qualitative and quantitative approaches.²

Applying the mixed method approach included the instruments of pre and post-surveys. The results of the surveys provided the necessary information to measure emotional and attitudinal changes. Following each session, the participants recorded in their journals information pertaining to the completed session. This information was used to determine a more concise means of triangulating the data.

At the conclusion of the project, the participants were asked to complete a ten-question survey consisting of questions pertaining to their emotional and attitudinal state of mind.

A final element of the project required the assistance of the members from the congregation, which up to this point had not been involved.

¹ John W. Creswell, *Research Design* (Los Angeles, CA: Sage Publications, Inc., 2009), 3.

² Ibid.

They were asked to participate by completing a post-survey concerning their thoughts and feelings on the topic of deep-seated hurts. The congregation was evaluated on their willingness to respond to questions that required them to share their deep-seated hurts, and their feelings about reconciling relationships.

CHAPTER FIVE

FIELD EXPERIENCE

Designing the Research Project

The primary purpose of the project is to help members of the Union Branch Baptist Church admit their state of Han (hurt and brokenness), and use this training to bring about healing, and reconciliation. The hypothesis was based on the awareness of persons suffering from Han, the project design to address the problem, and the willingness and eagerness of the participants to confront this condition. In addition, since the writer is a survivor of Han, he can relate to others who are victims; provide them with advice, counsel, support; and feels he is qualified to design and present an educational program that will help others heal.

The writer, through his personal interaction, and in his role as a spiritual leader at Union Branch, had seen the evidence of Han. As Associate Pastor, he was alarmed to learn that over a period of six years, there were 10-15 cases of Han. Evidence has been seen the form of disunity, conflicts, gossip, personal attacks, confrontations, withdrawal from ministry; hurt and harm being inflicted on 8-10 families; all were contributors to causing utter confusion within the congregation.

In order to address this problem, to gain the trust of the context member, it was necessary to convince the leaders and members of Union Branch of the existence of Han; of the harm being done to the members and the church, emotionally, psychologically, physically and spiritually; convincing them that Han has reached far beyond each of them, and has brought harm to their families their families, their friends, their relationships with God-in every aspect of

The writer would have to overcome the barrier of their wall of silence; which was established out of their past and present pain; their deep-rooted fear of retaliation, exposure, shame, self-guilt and blame; and the fear of harm against their reputation. The writer would have to show he could implement a program to defeat Han; to gain the trust of enough persons to participate in a study.

Intervention

The writer, based on his personal experiences, suffering, and healing from Han, could provide first-hand testimony to the effects of Han, and how victims could recover and regain control over their lives. Based on these factors, the writer was able to complete the objective of gaining the trust, support, and participation of Union Branch church leaders and members. The writer, with the assistance of the pastor, made verbal requests, telephone calls, and used various forms of church publications to announce the project in efforts to gain the participation of members, especially those persons suffering from Han.

The methodology of action research (AR) and collaborative action research was used in this project. The method was employed because the “researcher [was] looking for involvement of the participants in data collection and seeking to build rapport and credibility with the individuals in the study.”¹ The method is defined by three elements: 1) AR is one of the most powerful ways to generate new knowledge; 2) participation places a strong value on democracy and control over one’s own life situations; and 3) AR aims to alter the initial situation of the group, organization, or community in the direction of a more self-managing, liberated state.”² Through collaboration, the researcher joins closely with the participants from the outset. The aim is to transform the social environment through a process of critical inquiry-to act on the world, rather than being acted on.”³

The success of the project is dependent on the learning experienced by the participants, and whether the learning showed evidence of healing and reconciliation. These results would be determined through the use of “action research,” selected because “the action is usually to begin a process of improving in learning, with a view to influencing thinking and behaviors” compared to traditional research whereby “the action is usually to conduct an experiment in which variables are manipulated to check whether it is possible to establish a cause-and-effect relationship.”⁴

The implementation of the project would focus not only on gaining their trust in the writer, but developing the trust between the participants.

¹ Creswell, 181.

² Greenwood and Levin, 7-8.

³ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Thousand Oaks, CA: Sage Publications, 1994), 9.

⁴ McNiff and Whitehead, 11-12.

This would be done by establishing an environment whereby the participants would freely open themselves to their personal experiences and pains of Han. This openness would include admissions and testimonies, which would be the first stages of healing. The project would address the many forms of Han, with a focus on “explicating the ways people in particular settings [Union Branch members] come to understand [the problems], take action, and otherwise manage their day-to-day situation.”⁵ Thus, the project would give them the power and control over their lives, which would lead the healing, reconciliation, and establishing the needed relationships with others and with God.

The resulting data would also give insight into the culture of the congregation, its interactions, and the diversity of feelings and expectations. This diversity, “when effectively inobilized, gives a group or an organization a much greater capacity to transform itself.”⁶ This project would serve as a useful tool for any other church, group or organization because it includes a “world view, cultural themes, culture change and adaptation, and social structure.”⁷

Implementation

On April 1, 2013, the focus group met at Union Branch at 7:00 p.m. for the first of six sessions that were completed during a period of five weeks. Each session was held on Tuesday night for a period of two hours.

⁵ Miles and Huberman, 7.

⁶ Greenwood and Levin, 12.

⁷ Harry F. Wolcott, *Writing up Qualitative Research: Qualitative Research Methods*, vol. 20 (Newbury Park, CA: Sage Publications, 1990), 32.

The participants were all active members of Union Branch, and included five males and five females, ranged in ages 23 to 62, and willingly volunteered to participate. Prior to each session, a brief devotion was held followed by a welcome and overview of the session. The writer served as the facilitator for each session, which is summarized as follows.

Sessions

Session 1

The session began with an introduction of each participant; an overview of the project, including a summary and explanation of the study; the purpose of various forms and worksheets; the scheduled discussions, activities, and topics; expectations of the participants; and the benefits they would all gain from the study. This was followed by a detailed look at Han; teaching how each person, at some point in life, suffers from Han, and how that suffering leads to pain, suffering, broken relationships and overall harm in every aspect of life.

In order to help the participants feel comfortable in sharing their stories of Han, the writer knew he needed to establish an environment of security, free of passing judgment and condemnation; and assurance of mutual trust and respect. In response to that need, the writer opened the sessions by discussing many of his personal experiences of Han, which for some, were horrible and depressing. The sharing by the writer displayed his willingness to be vulnerable, transparent, and trusting in them as members of his church family.

Then too, his sharing gave the participants the kind of venue they needed to open themselves, to risk possible criticism and embarrassment. The sharing by the writer ignited a spark within in the group that led to every person sharing painful, emotional, and tearful testimonies of their own Han experiences; some of which could be characterized as horrible.

After establishing that initial trust, the participants agreed to sign confidentially forms, with an explanation of the seriousness of this statement, including possible legal action, which reaffirmed the goal to protect and honor the privacy of each person. As further assurance of that goal and concern, the facilitator also signed the form.

As the session continued, the writer briefly reviewed the conditions of Han; the deep-seeded hurts, and asked the participants to compare the conditions of Han with the pains they shared earlier, and in their lives. Teachings were given to help them understand the depth of their Han, including the pain and suffering. During that teaching, one participant became emotionally distraught, apparently based on her reliving a Han experience. This was evidence that the participants were connecting the teachings of Han to their own painful experiences.

The session continued with the review and explanation of pre and post-test questions, which were used as tools or means to measure their progress before and after the implementation process. After the answering of the pre-survey questions, a plan and discussion regarding weekly journaling was introduced. The group was informed that in order to triangulate their data, another form of documentation was needed. This was achieved through weekly journaling. The group was instructed to journal the day after each session. This provided the participants a period of time for deep reflection.

They were also made aware; the journaling was a means for them to monitor their own progress throughout the process. The session then ended with a closing prayer.

Session 2

During this session, several of the participants expressed how they really enjoyed the first session and were looking forward to this session, which would involve the participants sharing their spiritual journey, followed by their experiences of Han deep-seated hurts. As the participants shared their pains, many of them became overwhelmed with tears, at which time other participants supported them with hugs and kisses. .

As one participant shared her painful story, it became known that her story was known by another participant, leading to a unique unspoken bond between them; which reflected safety in knowing that someone else truly felt that pain. The bonding they developed was the foundation of a subculture, whereby the participants gravitated closer to one another. The session concluded with prayer and an abundance of tears.

Session 3

As the session opened, several participants summarized some experiences that occurred during their journaling. Specifically, they shared that during their journaling; they felt a sense of release from the bondage of their state of Han. Ironically, their experiences preceded this session, which involved a discussion on the concept of wholeness, as well as the participants identifying their state of brokenness. As they expressed that brokenness, others expressed the feeling of sadness, and/or a sense of no hope of deliverance from their saddened situations.

The session continued with the showing of Part 1 of a film involving the prostitute, "Yvonne." Yvonne was a drug addict, who lost her mother to child services due to her addiction. The film began with Yvonne pleading that others would not end up like her. Her story included: as an addict, she contracted AIDS; her mother was an addict, and would sell Yvonne for sex in order to purchase drugs to support her habit; that Han had left her to die; or sex; that she could no longer live on her own, and her life was coming to an end; and pleading to anyone listening to her story, and has a similar story, should avoid ending up like her.

Following the film, the participants talked about how the film made them feel. Some participants displayed several signs of hopelessness; many shared how their situation was similar to Yvonne; a few shared tears of sadness; one of the participants felt that Yvonne had issued herself a death sentence. To the writer, their responses gave the impression that nobody cared about their situations.

This discussion was followed by Part 2 of the film, "Yvonne." A summary of the filmed included Yvonne: making her final plea for help, and sharing that if there was truly a God, then only God was the only one capable of helping her at this point; how she had found her way to the door step of a home, where she passed out on drugs expecting to die. At that point, the film fades into darkness, and after a few seconds of darkness, a beautiful young lady appears and is busy working in own beauty salon. She introduced herself as Yvonne, and went on to give testimony of that day when she made her final plea for help. That final plea was finding her way to the door steps of the home of a pastor, after knocking on the door she "passed out."

Yvonne gave credit and thankfulness to the power of God and the Holy Spirit for saving her life; she is clean, free of the drugs; and free of a life of prostitution; she is free from her abysmal state of Han.

Yvonne, in Part 3 of the film, tells how she was able to go to school for cosmetology, receive her license, and open her own beauty salon. She talked about her marriage, and the happiness she found with someone who really loves her. As the film ends, Yvonne points to a photograph on the wall: a photograph of Yvonne in her saddened and hopeless state of Han; and staring at the photograph she stated, "I still love her." Today Yvonne finds herself returning to the streets on a different mission. In her spare time, Yvonne goes back to areas of her prostitution, giving out clothing, food, and sharing her story with those who are currently trapped in their state of Han.

The emotional responses by the participants were overwhelming; as many of them were overcome with tears, they shared their feelings of pain, and joy for the plight and success of Yvonne. One of the participants shared that Yvonne made her aware of the fact there was a chance for her as well. As an exercise for the group, the participants agreed to carry a self-portrait with them, symbolizing their personal state of Han. They were to occasionally view the picture throughout the remainder of the sessions and say to themselves, "I still love him or her."

Session 4

This session focused on the topic of forgiveness, including discussions on the pros and cons of forgiveness. As the participants admitted their struggles in forgiving persons who caused their Han, they were reminded that forgiveness is the key to their release from their state of brokenness and bondage; that the failure to forgive will give fuel to the feelings of anger and rage. The session continued with a film clip of Dr. Phil interviewing Dr. Phil on the topic of forgiveness. As Tyler Perry discussed his personal experiences of Han, he said it was not until he forgave his victimizer that he was able to be freed from his anger and rage.

Following the film, the group gave their thoughts concerning anger and rage. As one participant discussed her personal anger and rage towards the person who caused her Han, others seem to feel the depth of her pain. There were other critical comments of anger towards the person who caused her pain. Several of the participants reached out to her with expressions and words of comfort; consoling and encouraging her to get beyond her Han. The venting and expressions of rage by the group gave them the opportunity to witness firsthand bondage of anger and rage.

This was followed by the showing of a film wherein a family secret, that had kept a brother and sister in bondage for years. Dr. Phil, the interviewer, led the discussion that revealed the secret of a brother who had molested his younger sister for years. As Dr. Phil used various approaches to unlock the hidden thoughts of the brother that caused this horrific act, the brother broke down in tears. He turned to his sister, and with his desire for her to stop hurting, asked her to forgive him for what he had done.

The sister replied with her own tears; told her brother that she could not forgive the sin, but that she could forgive him in order for her to be released from the bondage that kept her captive. The sister went on to say that she was “sick and tired of living with the shame and guilt she felt from the terror” of the horrific acts of her brother. Following the film, participants were asked to discuss their feelings of shame and guilt, and how forgiveness would allow them to move beyond these feelings. Most of the participants indicated could get beyond the shame and guilt.

Afterwards, the focus continued on the power of forgiveness with the viewing of another film; wherein a mother forgave the man who murdered her son. Initially, her attitude of forgiveness shocked the students. As the film began, the mother, in her apartment, is singing a gospel song and doing her daily chores. After finishing her house work, the mother leaves her apartment and come face to face with the murderer, who was leaving his apartment next door. She had shown the power of forgiveness for years by keeping in touch with this man. In fact, she had visited the man on a regular basis while he was incarcerated. Upon his release from prison, the mother helped him get an apartment right next door to hers.

The mother revealed that because God had demonstrated love and forgiveness to her, she was able to forgive the man who murdered her son; allowing her to be released from the bondage of her son. The son, in expressing his regrets, said he was sorry for his actions; that the sin he had committed had kept him in bondage; and now felt as he could move on with his life free from his son. He also said that if the mother had not forgiven him, he would have never have been able to forgive himself.

Following the film, the discussion was centered on the power of forgiveness as a life changing phenomena; with participants discussing their feelings on the power of forgiveness. All agreed that they could see the power of forgiveness expressed in the film. However, one admitted that she still had an issue with forgiveness.

Session 5

This session focused on reconciling relationships, with an understanding that, 1) reconciliation does not necessarily mean persons have to reconnect with their victimizers, and 2) reconciliation means to forgive the person(s) who caused the harm. Several of the participants shared their views, and suggested they could find peace through their reconciliation.

During the next teaching, a film was shown depicting an animated cartoon outlining seven steps to reconciliation; which may be considered a “road map” for repairing brokenness. Several participants, based on the road map, said they could now see a complete picture that could help them get their lives back to a place of wholeness and happiness.

Session 6

This session included the distribution of handouts and other information for use by those persons who wanted additional and/or professional assistance, including professional counselors. As the participants were asked to turn in their journals, several were a little hesitant. The writer noted that only one journal listed the name of a participant. The participants utilized this time to share their feelings in reference to the journals. Several shared they were able to look back over their journals and see a noticeable change in their lives.

This session concluded with post-test questions. The final comments included expressions of gratitude; the desire to continue the sessions; and suggestions to include the training as a permanent church ministry.

Data Collection/Analysis

In the early sessions, pre-test questions were explained and administered to the participants; with the completion of post-test questions during the final session. The questions were instrumental as a tool to gather and measure various data regarding the study, and its success. Specifically, the questions provided data relative to the emotional and attitudinal changes of the participants. The questions are listed below: were being measured.

The following is a list of questions that measured emotional change:

1. Am I ashamed of talking about the deep-seated hurt that I experienced in my life?
2. Do I view my self-worth as valuable?
3. I am ashamed others will find out about my deep-seated hurts?
4. Do I feel like I am a whole person considering my state of deep-seated hurt?
5. Do I feel confident I can move from my state of brokenness to a place of wholeness through the power of God?
5. I feel as though I can forgive the person(s) who caused my deep-seated hurt?

The following is a list of questions that measured attitudinal change:

1. Do I view my self-worth as valuable?
2. Do I feel others would treat me differently if they were made aware of the deep-seated hurt I have experienced?
3. Is obtaining wholeness important to me?
4. Reconciliation is important to me.
5. Do I feel comfortable around people who know about my deep-seated hurt?

Results of the Questions

Questions

1. Am I ashamed of talking about the deep-seated hurt that I experienced in my life?

Emotional Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
70%	10%	10%	10%	80%			20%

This suggests there is profound evidence of shame related to Han which leads to embarrassment and the withdrawing from individuals in order to keep their level of pain and hurt hidden. The combined results of the pre and post-test suggest that there was significant change, which means the overall process aided the participants in diminishing the shame they felt when talking about their deep-seated hurts.

2. Do I view my self-worth as valuable?

Emotional Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
	80%	10%	10%	90%	10%		

This suggests that participants suffering from the effects of Han may be experiencing low self-esteem. The combined results indicate that participants were now able to achieve a higher level of confidence in how they felt about themselves.

3. Am I ashamed others will find out about my deep-seated hurts?

Emotional Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
90%		10%		80%	10%	10%	

This suggests that participants suffering from Han were embarrassed about the sin that was inflicted on them. The combined results of this test suggest that the participants were no longer embarrassed about their Han and were able to allow others to know that it is possible to move beyond their hurts.

4. Do I feel others would treat me differently if they were made aware of the deep-seated hurt I have experienced?

Attitude Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
80%	10%	10%		20%	20%	20%	40%

This test suggested that the participants were very concerned about the treatment they would receive from others; therefore causing them feelings of shame. The combined results suggest that more than fifty percent of the participants were not able to experience a change in attitude regarding the shame they felt.

5. Do I feel confident I can move from my state of brokenness to a place of wholeness through the power of God?

Attitude Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
80%	10%	10%		90%		10%	

This test suggests that the majority of participants had not lost trust in the ability of God to move them from their state of brokenness to a place of wholeness. The combined results show no significant change.

6. Do I feel like a whole person, considering my state of deep-seated hurt?

Emotional Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
	10%	10%	80%	90%		10	

This tests suggest that the participants felt a sense of brokenness; therefore causing them to withdraw from community. The combined results suggest there was a significant change in the participants. The resulting factor is that the participants were able to achieves a sense of wholeness in their lives; therefore allowing them to once again become communal.

7. Is obtaining wholeness important to me?

Attitude Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
90%	10%	10%	10%	80%			20%

The test indicted the participants had a desire to return to a state of wholeness once again.

The combined results show no significant change.

8. I feel as though I can forgive the person(s) who caused my deep-seated hurt.

Attitude Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
10%	10%	10%	70%	90%		10%	

This test suggests the majority of participants did not feel as though they were able to forgive those who hurt them. The combined results suggest the process has allowed them to see forgiveness as a means of moving beyond their deep-seated hurts; therefore allowing them the possibility of reconciling relationships.

9. Is reconciliation important to me?

Attitude Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
60%	20%	10%	10%	90%		10%	

This test suggests the participants were not necessarily concerned with reconciling relationships with those who hurt them. The combined results suggest there was a significant change in the attitude of the participants towards reconciliation.

10. Do I feel comfortable around people who know about my deep-seated hurt?

Emotional Change							
Pre-Test				Post-test			
Strongly Agree	Neutral	Agree	Disagree	Strongly Agree	Neutral	Agree	Disagree
	30%	10%	70%	90%	10%		

This test suggests the majority of participants feel a sense of discomfort in the company of those who know about their deep-seated hurts. The combined results suggest there was a significant change; causing the participants to feel comfortable once again in community, and in the presence of those whom they would ordinarily hide from.

Summary/Conclusion

The primary purpose of the project was to help members of the Union Branch Baptist Church admit their state of Han (hurt and brokenness), and use this training to bring about healing, and reconciliation. The approach was also successful in gaining the assistance of volunteers from the congregation, who participated in a series of educational training sessions, which included several films of persons who have suffered from Han; and their stories of overcoming their pains.

The topics included the importance of forgiveness, the anger and rage associated with the absence of forgiveness; the ability to overcome shame and guilt through forgiveness; and the life changing phenomena associated with forgiveness. The films of actual victims of Han sharing their stories were powerful instruments throughout the training. The sessions, through careful interactive discussions, were successful in the bonding of the participants, who developed greater relationships with each other based on their learning and sharing of experiences.

The results of the pre and post-tests questions reflect, in most cases, dramatic changes in attitudes and emotions of the participants. For the most part, many of them did not want to conclude the sessions, whereas others suggested that the training should be a permanent church ministry.

CHAPTER SIX

SUMMARY, REFLECTION, AND CONCLUSION

The primary purpose of the project is to help members of Union Branch Baptist Church recover from hurt and brokenness that were caused by the abuse of others. That recovery would include helping them understand the origin and extent of their condition, respond with the willingness to address the problem. The condition, as described within this project, is known as Han, which is the result of hurt and brokenness. The overall goal of the project is to move people struggling with Han or deep-seated hurts to a place of wholeness and reconciliation.

The birth of this project came from personal experiences of Han. That is, it came from the personal struggles the writer faced in life, and problems that exist within the church. The Han, the deep-seated hurts in the life of the writer were primarily involved male/female relationships, and the hurt inflicted during those relationships. The writer came to realize that those hurts had caused lingering problems that need resolution. In short, the writer needed healing. There was a need for reconciliation. The extent of the Han was made clear during as the writer completed study sessions at United Theological Seminary. During that time, all incoming students were required to write their Spiritual Autobiography. This writing opened the “flood gates” for that allowed many injuries, pains and hurts to surface that needed to be exposed. But even more, they needed to be addressed, resolved and addressed in ways that would allow the necessary healing.

Therefore, when asked to choose a topic for a research project, the condition of Han spoke out very clearly. The need was not only for personal healing; the writer felt the calling to introduce others to Han so they too could be healed. As a member of the ministry team at Union Branch, the writer became aware of persons suffering from Han. Thus, after discussing the topic with the senior pastor, the writer moved forward with other plans to implement the project. In order to accomplish that goal, it was necessary to help others understand and accept they were suffering from a condition of pain; a condition of Han (hurt and brokenness), and through the use of an educational training, healing and reconciliation could be accomplished.

Moving forward with this project, first of all, required the approval and blessings of the senior pastor at Union Branch. With that approval and support, additional steps included presenting the project to the church leaders, and gaining their support; and using various forms of media to announce the project to the membership, including the request to participate in a focus study group. During those preliminary steps, the writer learned Union Branch has a history of Han, which has resulted in disunity, conflicts, gossip, personal attacks, confrontations, and other harmful behavior that led to members withdrawing from the church.

The writer realized that the need to implement this project was great; however, due to the depth of the hurt and brokenness, he knew that any action required the highest level of communicative skills in order to gain the trust of the church and participants. With the grace of God, the writer assumed that role, and was able to utilize the needed skills in opening the doors for the initial conversations.

This first stage was crucial in helping the member understand and acknowledge they were suffering from the condition of Han; which led to ten members volunteering to serve on the focus group.

This group served as the educational component that was able to complete the overall objectives of the project. The educational component included six sessions, held for a period of 2-hours, one day a week at Union Branch Church, and facilitated by the writer. The greatest challenge for the writer was removing the “wall of silence”; which was established out of their past and present pain; their deep-rooted fear of retaliation, exposure, self-guilt and blame; and the fear of harm against their reputation.

The teaching elements of the project included the viewing of films, and follow-up discussions; personal testimonies of hurts, conflicts—their own deep-seated hurts; as well as group participation in discussions and real-life situations that opened up dialog and discussions. During the actual weeks of the project implementation, the writer witnessed a true movement of God. Barriers of fear and distrust were torn down, and were replaced with trust, mutual respect, and support for each other. Several of the participants said the experience was life changing. At the completion, the participants were thankful to have gone through the entire process.

As far as changes to the project, the writer would suggest before implementing any similar project, more time should be taken to discuss Han with the congregation. This time of communicating with the congregation should include sermons, Bible classes, and small group sessions. However, as the writer considers the future, there is no reason why these recommendations cannot be incorporated into the current ministry. .

Conclusion

The research project has allowed the writer to see and experience a personal change, as well as changes in the participants of the focus group. The project gave the writer a greater desire to help others; and given the writer a different view of Han victims and victimizers. As a pastor, the writer has become increasingly sensitive to the needs of others. Based on those needs, the writer envisions developing a teaching presentation that can be presented not only to churches, but useful for any group or organization.

Although the writer is thankful to United Theological Seminary, and members of the doctoral program for making this project possible, which has helped me, prepared me to help others; but most of all, the writer gives the honor and glory to God.

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